LONDON MISSIONARY SOCIETY.

REPORT

of the

SPECIAL COMMITTEE OF INVESTIGATION.

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The Special Committee of Investigation, appointed by resolution of the Board, March 29th, 1889, "to consider the position of the Society, especially with reference to questions of policy, methods of work, and extension or restriction of fields of labor," respectfully submit to the Directors of the London Missionary Society the following report of their proceedings, and of the conclusions which, after prolonged, earnest inquiry, with prayer for light and guidance, they have agreed upon:—

In view of recent criticisms which have directed public attention to the work of Foreign Missions and to the general administration of Foreign Missionary Societies, the Counittee felt that a special importance attached to the duty imposed on them by the Foard, and entered upon their task with a desire to make their investigation as thorough as possible. They appointed Sub-Journittees to obtain information and report on the Hone and Foreign expenditure, and on the best means of bringing the Churches into closer relation with the Society. At their request, a Memorandum was prepared by the Rev. Professor Anthony on "The Best Training for Missionaries"; by the Rev. Dr. Macfadyen on

"Celibacy"; and by the Rev. Dr. Mackennal on "Education in India".

The Committee had also the advantage of a lengthened interview with the following Missionaries, who were invited to meet them, and have valuable information respecting their work and their relations to the Society:—

The Revs. J.Macgowan (Amoy), G.Owen (Peking), W.Johnson (Calcutta),

J.Hewlett (Benares), E.Lewis (Bellary), J.Duthie (Nagercoil), and W.E.

Cousins (Madagascar). The varied experience and high standing of these brethren gave weight to their opinions, which were fully and free-ly expressed.

on the question of a celibate life among the heathen. They all discountenanced the idea so far as the proposal sought to take celibacy a system in Mission effort. The results in the Native and Roman Catholic priesthoods were declared to be bad for various reasons. The Oxford experiment in Calcutta, it was stated, could not be put in evidence, inasmuch as the undertaking on the part of the members of that Mission to live as celibates was not for a lifetime. In China the testimony was complete that celibacy was almost an insurmountable obstacle to the work of the Missionary, while in India it raised grave difficulties. The testimony was unanimous that in every field of Missionary labour the existence of a Christian home and the exhibition of the life of a Christian family were absolutely necessary at present as factors in the evangelization of the heathen."

It was resolved "That, while recognizing the expediency of employing, in special circumstances, and for a limited time, unmarried men as

Missionaries, the Committee emphatically endorse the opinion expressed to them very decidedly by some of our most experienced Missionaries, that the labour and influence of Missionaries' wives, and the wholesome and happy example of Christian home-life, are among the most important means of successful Missionary effort."

The proposed New Departure. "The Directors have recently decided to accept, under certain conditions, offers of service from men who have not passed through a course of theological collegiate training, and to send them out for a term of years as lay evangelists. not intended to encourage any lowering of the general educational standard which the duties of a Missionary require; nor is it sought by this means to introduce into the mission field a class of workers who will be content to labour for a smaller salary than that which has hitherto been given to the Vissionaries of the Society. The object in view has been twofold: first, to open the door to foreign service to men of good education and of proved experience as Christian workers, who have not been able to obtain the special training required for the ministry at home, but whose knowledge of the Bible and of the world, whose proved power as lay workers in connection with our Churches, and whose missionary enthusiasm point to the probability of their becoming useful evangelists in the great heathen field; and secondly, by this means to supply that increasing demand for workers which the theological colleges do not at present meet."

It was resolved: "That the Committee regard with sympathy and interest the New Scheme for Missionary Workers, recently adopted by the

Directors."

In connection with this, the question was raised whether Native Agency would not more effectively meet the need; to which it was replied that the supply of such agency is as yet deficient in quality as well as quantity, and it was resolved:-

"That the ultimate success of this Society as an Evangelistic

Agency will largely depend on the employment of Native Workers. The

existing Institutions for the training of Native Agents should there
fore be sustained to their fullest extent; and, where necessity arises,

new Institutions should be started. While convinced that the Direct
ors are fully impressed with the vital importance of this matter, the

Committee desire that the attention of our Missionaries should be

specially directed to it."

Working from Centres. -- The general method on which our Missions are worked, namely, the establishment of fixed local centres, where Churches are gathered, Schools set up, and Evangelists trained and sent out into the regions around, seems to the Committee (as contrasted with a vague itinerancy) the method sanctioned by Apostlic example and Divine authority, by the results of experience, and by the nature of the Kingdom of Christ.

Education in India. Of all the questions which have come under review, none is of graver importance, or has been more anxiously considered by the Committee, than that of the relation of Christian Missions in general, and those of our own Society in particular, to education in India. As things stand at present, such a course of instrustion as will prepare for University degrees and Government service, necessitates the employment of non-Christian teachers. An adequate supply of Christian teachers is not forthcoming. Difference of language forbids the transference of teachers from one part of India to another. The non-Christian teachers are of course confined to secular subjects, and work under the eye and control of the Missionary. Still, it is evident that their presence and influence detract from the Christian character of the school; and may even, in some cases, seriously hinder the work and influence of the Missionary. By some devoted friends of Missions, in India and at home, this danger is deemed so serious that they are ready to abandon our educational work sooner than tolerate the presence of non-Christian teachers in Mission Schools. The grave responsibility and inevitable results of such a course must be fairly It would mean the reduction of our schools to the level of elementary vernacular schools - the surrender of our hold on the young mind of India, in this crisis of its intellectual and moral history, when the first stirrings of a national mind are beginning to be felt, and old faiths are tottering to their fall. It would mean the handing over of the cultured youth of India, the hope of the future, either to schools from which religion is systematically excluded, where morality

has therefore no firm footing, and where there may be Agnostic and Positivist teachers as bitterly hostile to Christianity as the Heathen; or else to Rome and the Jesuits, eagerly watching the opportunity to step in and fill our empty place.

On this profoundly interesting question a most valuable mass of testimony and opinion has been collected in the shape of replies to a circular letter of inquiry issued last April by the Foreign Missions Committee of the Church of Scotland. The Special Committee have been favoured with the opportunity of reading these replies, which as yet have not been published (except partially, through newspaper reports). When published, they will be found worthy of most attentive study by all who wish to form an independent judgment. It will be found that the great weight of opinion is in favor of continuing the present system, but that some men who claim our high respect are decidedly unfavorable to it.

The following facts have to be borne in mind:— (1) The scholars in our schools receive a considerable amount of regular Bible instruction from the Missionary. (2) Though conversions are lamentably rare, yet it seems plain that the scholars must receive a degree of preparation, which would otherwise be lacking, for hearing the Gospel and reading the Scriptures in after years. (3) Nominally Heathen teachers are not always foes to Christianity. They may belong to the numerous class who are convinced of its truth, though not prepared to avow themselves Christians. In some cases a considerable proportion of both teachers and scholars voluntarily attend Christian classes on the Lord's

day. (4) By means of Government grants and fees, these schools are to a considerable extent self-supporting.

In view of these considerations, and after a prolonged discussion based on the Memorandum which the Rev. Dr. Mackennal had brought up on the subject, it was resolved:-

"That the Committee are not prepared to recommend to the Directors the discontinuance of these Schools, but most earnestly urge the importance -

- (1) Of exercising the utmost care to maintain the distinctive

 Christian character of the Schools connected with the Society

 in all their departments;
- (2) Of insisting that sufficient time daily be given to the Scripture lesson throughout the Schools, and in all their classes alike:
- (8) Of substituting the employment of Christian teachers for nonchristian teachers in all Schools supported by the funds of this Society as soon as possible, - the employment of nonchristian teachers being most undesirable, and only to be justified on the ground of absolute necessity; and
- (4) Of directing attention and energy to the training, and obtaining as speedily as possible, qualified Christian teachers in
 all branches of instruction, the Committee being deeply impressed with the evils actual or possible attending the employment of non-Christian teachers."

A noble opportunity presents itself to wealthy Christians to meet this great need, by the founding of Christian Colleges on unsectarian lines, in each great language area, for the training of such teachers for the whole of India, and also to well qualified University men, consecrated to the service of our Lord, to go out to India and become teachers in these schools.

The friends and supporters of the Society are aware of the noble and self-denying response made by Missionaries in the field to the appeal of the Directors. While holding in the highest honour the motives of their generous conduct, the Committee are convinced that a strong feeling prevails in our Churches against imposing additional sacrifices on our Missionaries to meet responsibilities which of right belong to the Churches at home. It ought to be clearly understood that retrenchment on the part of our brethren and sisters in the field of Foreign Missions does not mean the cutting off of luxuries, nor merely the stinting themselves of comforts and even necessaries; but involves the crippling of Missionary effort and the weakening of the influence of personal example.

with regard to the salaries of Missionaries, and other cognate matters, the Committee have arrived at the following conclusions:—

(1) The principle acted upon by the Society or regulating payments to our Missionaries by the claims of the several localities is the only sound one. (2) The present scale of payment is as low as it should be. Any reduction would be at the cost of efficiency. (3) The fixed scale of payments, as hitherto adopted, should be strictly adhered to.

(4) The existing arrangements for furlough (revised in 1886), namely, a furlough after ten years' service; a second, after eight years';— a third, after seven years';— are the best, under all circumstances, that could be devised in the interest both of the Society and of the Missionaries. (5) The greatly improved accommodation for second-class passengers on board steamers on the main lines, fully justifies the recent changes made by the Foard for the transport of Missionaries. The Committee have confidence in the satisfactory working of the new arrangement.

E WOATKI'L OK IN INDIA.

It the dinner at the Metropolitan Club, on November 9th, 1908, Mr. Severance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the weak point in the work in India; namely, the large employment of non-Christian teachers in the mission schools. These teachers seemed to him to be positively paralyzing elements, and he stated it to be hid judgment that the createst need of the work in India was the displacement of these teachers by Christians.

Mr. Severance made it very plain that he thoroughly believed in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure upon it of mission funds, but solely of the weakness and ineffectiveness of the method, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger expenditure upon the work, in order to make it possible for the missions to employ Christian teachers, whose employment would cost more than the use of non-Christians.

The point which gave Mr. Teverance concern, has given concern to both the missionaries in India and to all the stu ents of mission work there for years. In 1888-89, the Free Church of Tootland sent a deputation to India to investigate the missions there, and especially the question of educational work. The question of the use of non-Christian teachers was before this deputation. The deputation, consisting of Professor Lindsay and Mr. Daly, stated in their report:

"One great difficulty with our High Tchools is the employment of non-Christian teachers. We do not propose to give any statistics here;

It is enough to say that we have by far too many s ch teachers in our schools. It is argued that, for the most part, these men are not heathers. They are men who know and admire thristian truth, but who have not the courage or the conviction which will enable them to give up all for thrist. We are afraid that there are a great many teachers in our High Schools who can scarcely be described in this manner. But even if this descrition were true, we cannot but think that their employment in Mission Schools is not beneficial to the real end and aim of thristian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is not necessary to become a Christian. The quite confess that it is easy to contemn or deplore the practice of having non-Christian teachers in our schools; the difficulty is to find teachers who are Christians.

the difficulty of obtaining native thristians as teachers in Colleges and High Cchools consists in the fact that such teachers must be highly educated men, and highly educated native Christians are few in number and have now manycareers open to them which are very much more remunerative than any work they can get as teachers in dission High Ichools. In the Province of Bengal, out of 4494 students attending art colleges, 4162 were Hindus, 217 were Mohamme lens, and only 20 were native Christians, an of these 29 probably one-third were studying with the intention of going on to the professions of law, medicine and engineering. In the Province of Bombay, out of 1633 students receiving a university education (including professional colleges) 51 were Christians, 1058 were Hindus, 50 ere charmedans, and 417 were Parsis; and of these 51 Christians, only 20 were attending art classes, the others were studying law, medicine and engineering. In the province of Madras, out of 3036 stu ents in arts colleges, 223 were Christians, 46 were Chammedans, 2710 were Hindus. Of the 223 Christians, 208 were at lission Colleges, Longo Catholic, "piscopal, "esleyan, etc., the largest number in any one colleges being at the Christian College, 'adras. The public service attracts by far the largest number of educated students, and it is open to native Christians. It ensures them good pay, social prestige, and a pension towards the end of life. t is not to be wondered at that native Christians are attracted to it, and it is a matter for congratulation to find year after year a growing proportion of native Christians occupying influential positions among their fellow-countrymen.

How can the difficulty be removed? It are specking low of colleges and high schools, and our remarks do not apply to the much easier problem of producing teachers in privary schools in our Evangelistic issions. The cannot help thinking that in Madras and in Bengal our missioneries have too many high schools, and fewer schools mean a much larger proportion of Christian teachers. The also think that our Church might have had a much larger supply of Christian agents even if the highest class educationally, if it had paid for attention to e ucation as a means of builting up the native Caristian community. It is hardly fair to compare our educational missions with the effect of any other Protestant Church, and contrast the proportion of non-Christian teachers employed; for our education, so far a we have had opportunity for observing, is very much letter, and therefore requires an educationally superior class of en."

The same year the istablished thur h of icotland took up the question, and ir. McTurtrie, the Convener of the Foreign Missions Committee, addressed a letter on the subject to ICC leading missionaries and civilians in India. The letter included five questions, the last of which was, Thether the practice of employing heather teachers in our colleges and schools should

be continued." I have a copy of the replies received, the substance of which is included in the following items in the Index:

"Mon-Christian Teachers:

They should be got rid of as soon as possible.
We ought to contract our sphere of work, rather than have them.
To employ them is a neglect of our duty.
Their employment still unavoidable.
The need of them argues for the cessation of unnecessary schools.
They should not be called 'heathen.'
Often better them nominal Christians.
They do not live religious instruction.
Many of them are under Christian influence.
It would be wrong to dismiss them all at present.
The objection to them is too much pressed.
There should be no hard and fast rules.
Might sometimes be employed.
Hany teach morality from the Bible.
I headmaster should in no case be a non-Christian."

These various points are elabarated from the letters, which are from the ablest educators and Christian civilians. Any one desiring to study this question should read these letters. Their general tenor is, that under the existing conditions and within the limitations set by the Missions, the use of such teachers is legitimate, although all would seem to agree with the judgment of the Rev. 1.3. Ulnutt, of the Cambridge Mission to Delhi, who says, in a paper on "The Present Reeds of the Christian Educational Enter rise in India,:"

on the work of instruction. I say still, for when Lission chools began it was obviously necessary, if the work was to be done at all, that such teachers should be employed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. I believe myself that it was as justifiable as it was indispensable. But the insugurators of the movement can never have supposed, much less desired, that the employment of such teachers should be enything but provisional and temporary. From the first it must have been recognized that a Mission School or College on ht properly to be manned exclusively by Christian teachers. Terhaps this primary axiom was not as clearly emphasized as it might have been. Perhaps their successors have too readily allowed themselves to acquiesce in the continued employment of non-Christians, as if it were an inevitable necessity, however this may be, I no of no educational missionary who does not deplore the fact that after the lapse of so many years the supply of Christian masters is still so small that we even now have to rely mainly on the services of non-Christians for all but the most important posts in our Schools."

The General -ssembly of the -stablished Church considered all the correspondence

not e increased by the devotion of more missionary time, especially to the superintendence of the schools for non-Christians.

- 3. As to how effective the Forman Christian College, at labore, was as a missionary institution, and what attention was given in it to direct evangelistic influence.
- 4. Thether the Government grants-in-aid might to relinquished at least in the case of the Forman Christian College, on the supposition that they hampered the schools as missionary agencies.

To these inquiries the Missions made full replies, and I have gathered the correspondence together.

The development of the work in the Missions during the last fifteen years has been directly in line with the first two inquiries of the loard. The two "orthern India dissions jointly took action on the subject in 1891, as follows:

"(a) "ith reference to the inquiry whether it is expedient for

our missionaries to give less of their energy to educational work and more to evangelism, your Committee would suggest:

1. - That, in their opinion, the time and attention devoted to Educational work is not more than the circumstances of our field render desirable. In nine of our districts, viz., Lahore, Jakandar, Lodiana, Ambala City, Dehra, Jaharanpur, Furrukahabad, Mainpuri, and Allahabad, there are High Schools; and in six, viz., Jhansi, Etawah, Gwalior, Jahathu, Hoshyarpore, and Ferozepore no such schools. The missionaries in charge of the schools are in every case but Superintendents and Scripture teachers, devoting the bulk of their time to general evangelistic work. The Lahore College is the

only institution employing an considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their time to seneral evangelistic work in addition to their regular oripture teaching in the College.

But in view of the marvellous openings in the providence of God for Evangelistic work among the low caste and the impossibility at present of receiving more men and means for this work; It is recommended that one or more of the High Schools in each Mission be closed, and to this end.

Mesolved; 1. That this joint session request each Mission to appoint a Committee of not less than five members each; to consider at this meeting the properiety of closing some of their it sion schools in order to eliminate, as far as passible, the non-Christian element from the teaching staff of the remaining schools and to devote any sum thus saved and men thus released to other evangelistic work, and

Resolved: 2. That any change advocated by the Mission take effect issuediately. (On report of this Committee the Missions resolved not to abandon any of the present schools.)

2. We would suggest the following practical expedient for increasing the Evangelistic efficiency of our schools and for extending our wor's among the poorer and more ignorant classes without materially increasing our amual expenditure:

Hamely, that whenever feasible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, he appointed Superintendents of schools and thus save the cost

of expensive headmusters."

...th reference to the third enquiry, the Punjab Mission made the following report:

"1. There is one of the periods of tie in each class devoted to prayer and Bible instruction.

2. It occurs in the middle of the day's work.

3. 'thendance on this exercise is as rigidly enforced as that upon any of the secular daties.

4. Rather than give this instruction into the hands of even a native Christian teacher, who might to wanting in religious enthusiasm in his sork, the Missionary Professors take this religious exercise themselves.

5. The number of students is so large that no unily religious exercises are conducted with the whole body of students in one assembly, as so much time rould have to be g ent in getting them seated in the Hall and again redistributed to their classes. It is thought better to conduct the daily religious exercises by classes, thus giving each missionary professor work in this line. Once a month a general meeting of tje Temperance cociety is held, which is opened by prayer.

6. In working the curriculum, only one non-Christian 'ssistant rofessor is employed in the inglish subjects. Three non-Christians are employed to teach the Oriental classics, which, at present at least, seems to

be unavoidable.
7. The "Lake Memorial Fund," established years ago, in honor of Colonel Edward Lake, a former un ab official and a warm friend of the College and of our designaries, though it does not belong to us, yet furnishes a valuable stimulus to the students of our college in Bible Study, as well as to others in the Province. This is shown by the fact that in the late exeminations for the prizes of that Mund, quite a number of our College students competed, and all the prizes given were secured by students of the Labore College.

8. The "ro"essors are careful in teaching the secular subjects, to teach them from a decidedly Christien standpoint wherever the subject is capable of such treatment. This furnishes one weighty argument for the maintenance of a Christian College, viz., that the educated men of the country may have it 'emonstrated before them that high intelligence education are possible, consistently, with earnest Christian belief.

9. The college is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the inglish speaking

natives both in and outside of the College.

10/ Another Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of whom are zealous Christian young men.

In view of the above facts so feel warranted in assuring the Board and our friends in America that in our college at Lahore all the prominence is siven to the "Christian element in the curriculum" that is practicable, and quite asmuch as in any college in 'merica."

I might add, with reference to the Forman Christian College now, that it has 14 professors of hom 10 are Christians. - he total attendence last jear was 410, of whom 201 were Mindus, 141 Mohammedans, 29 Christians, 27 Cikhs, and three others. Apart from the salaries of the mission wies teaching in the college, the institution was entirely self-su porting, receiving from students' fees Rupees 25677. from Government grants Rupees 5400. Thile there are four non-Christian professors, accordingly, the Board does not - end a dollar upon them, nor upon any of the Christian professors saye the foreign missionaries. Of the present evangelistic influence of the institution, or. Ariswold, who was acting as principal during Dr. Eving's furlough, vrites:

"is to mays and means for building up character in the young men in college, there is a devotional period every day when the whole college is assembled in the main hall; the Bible is read and a brief address of from fifteen to twenty minutes in length if given by the principal or professor in charge, followed Oftentimes distinguished persons from the outside, travellers, visitors or designaries, are asked to address the students. Then there is a half hour of Dible study five times a week. These classes are taught by the Christian professors. The saljects taught are in a rough and ready way graded. They begin with the gospels setting forth the life of Christ. Leter on, the Epistles are taken up. Not many lessons are taken from the Old Testement. There is liberty for individual teachers to specialize if they wish to do so.

's to the evangelistic importance of the Christian College, the principal said in crief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Tunjab. Here, too, are born the leaders of the Christian community; to wit, our pasters, evangelists, and head masters, etc. Here, too, Christian jourg on con get an education under Christian influences, some of whom are led into the ministry. 'f w of the students this part in evangelistic rock.

The results of the College work as seen in the Christian men educated here, alone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni."

To the fourth inquiry, the Punjah and Borth India Missions replied jointly:

"Is the system of government aid to schools accompanied with government restriction consistent with their highest efficiency as missionary agencies ? In order to answer this question satisfactorily, we must consider the rules in thich the overnment aid is granted to our schools. They are as follows:

1. ' certain standard of secular elucation must be maintained. 2. It should not be granted free, but on the payment of vertain fees which are in certain proportion to the fees enforced in government schools of similar standing.

3. Certain books should be kept and statistics submitted to govern-

ment.

4. The schools should be pen to the inspection of government

officers and subject to examinations appointed by government.

5. The school-house should be sufficiently large and built on principles of sanitation.

n a careful consideration of these rules, we have no hesitation in saying the receiving of government aid is not inconsistent with the highest efficiency of our schools as missionary agencies. They may sometimes cause annoyance and have greatly increased our work, but they do not

stand in the way of usefulness of schools as evangelistic agencies.

l. Because the restrictions alove mentioned do not in the least interfere with our instruction in the Bible, Evidences of Christianity and other religious books. Ittempts have been made to make religious instruction in Mission Chooks optional, but up to this without success, and as long as our hands are not tied down in this respect, se have no reason to bject to poverment oid.

2. In our opinion they enhance the efficiency of our schools and give them a prestige in the eyes of the people. The very fact that the Inspector's visit and criticism are expected teeps the teachers and even the

Superintendents up to the maker in the work.

3. If we give up government grant-in-aid, we cannot give up the government standard of education nor the examinations prescribed by it. It is these latter which interfere with our full instruction in the Mible, and not the grant-in-aid."

The specific question suggested by "r. Severance's report, however, would be as to whether something should be done further, at the present time, with reference to the continued use of non-Christian teachers.

This mestion can, I think, be considered satisfactorily only when the fact is longitout, which thus far, I think, has not been sufficiently noted; namely, that the loand is stending proctically no missionary money on the employment of non-Christian teachers. I clear distinction needs to be made between our schools for Christians in India and the schools for on-Christians, which we are conducting as missionary agencies. In the Punjab Mission, for example, we have the following educational institutions:

"For Indian Christians, there are two High I chools, one for boys and the other for girls; two Industrial and Orphan Chools, one for boys and the other for girls, loth graded as middle schools. Two Training Chools for village boys and girls, one for each sex; and 10 primary village schools for village Christians.

There is also a oman's High School and College for Europeans and Eurasians at Landour, where In ian Christian girls may also be received.

For non-Christians, there are now five High Schools and enemiddle school for boys. Connected with these are 13 branch schools of the primary grade, three middle schools for girls, and, separate from these, 10 primary girls' schools. At the head of this system there is the Forman Christian

College for young men, affiliated with the Punjab University, to which young women may be admitted.

In all these are two colleges; & high schools, which include all grades; 4 separate middle schools; and 25 primary schools at central stations; and 16 village schools.

The total attendance at these schools is as follows:
Forman Christian College 410
Woodstock High School and College 138

High Schools for Christians 282 High Schools for non-Christians 2164 Middle Schools for Christians 214 Middle Schools for non-Christians 199 Middle schools non-Christian girls 361 Training Tchools Thenna and Firozpur 35 1426 Frimary schools in cities Village schools (in part) 203

The total cost of these schools in 1907 was Rs. 223,607.

the sources of income were:

Fees 107,572

Grants-in-aid 41,510

Other sources in field 33,115

Board grant 41,610

Total Rs. 223,607.

these figures need to be separated, however. In the one hand, in the schools for Christians there are 669 boys and girls, and these schools cost Rs. 103,840. annually, the fees for tuition and boarding bringing in a revenue of Rs. 56,428. The Government grants-in-aid amount to As. 12,869. There are other revenues amounting to Rs. 5199. This leaves a belence of Rs. 31,290, which is paid from the Mission funds, making an average cost per pupil, in these Christian schools, excluding saleries of the foreign missionary teachers, of a little over Rs. 47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly One-fourth of the teachers in these schools in schools for non-Christians. are Christians. The Mi sion would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported al ost entirely by the fees an' by the Covernment, The Mission expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding feesare Rs. 51,134; from Government grant-in-aid, Rs. 28,441; from other

sources in India, Rs. 29916; from Mission funds through the Board, Rs. 10320, of about \$3000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest pieces of evangelistic work we have. I van give the figures for the Boys' Schools in the Punjab Mission separately:

"Our schools for the education of non-Christian boys number five High Schools, one middle school, and the Forman Christian College in Dahore. There are also 13 primary schools connected with these High Schools. The total attendance is 3754, and the annual net cost to the Mission is Rs: 3548." In other words, the total cost to the Mission, excluding foreign missionary salaries, for these five high schools, Middle school, College, and thirteen primary schools, is (1000., or about 35 cents per annum each boy. does not begin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said that we are not spending a dollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools who are supported, not by Mission funds, but by fees and Covernment grant-in-In other words, it is just as though the Covernment said to us, "Here are eighteen schools with 3700 boys in them. We will support these schools. We will pay the salaries of the teachers out of our grant and out of the fees. You can have these schools to control absolutely. You can put as such Christianity in them as you wish. "ill you take them on this basis?" Now, for us to reply that we cannot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to me, is to take a position which confuses facts and which forfeitd enormous opportunity. To be sure, the Covernment is willing that we should employ entirely Christian teachers; and this is what we ought to do when we can; but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions ?

To the statement, therefore, that we are employing large numbers of

non-Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian contraol and with as much Christianity in them as we are able to put in them, than that they should be abandoned or turned over to neutral influences, or to the Mohammedans or the Hindus or the Tryas.

I can analyze the situation in the Punjab Mission more in detail, if desired. One illustration will perhaps suffice. In Lodiana we have two High Schools, one the Christian Boys' Boarding School, and the other the City Mission High School for non-Christians. In the former we have eleven teachers and a matron. All are Christians except four, and these are men of good character and generally efficient. Last year there were in all 139 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,195, of which the Mission treasury provided Rs. 8422. In the City Mission High School for non-Christians, there were, except the Superintendent, who is a missionary. 16 teachers of whom four were Christians. The total attendance during the year was 298 boys, of whom only five were Christians. The cost of the school for the year was Rs. 11,084, of which the dission treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$170,000 for the sake of having under our absolute control a High School with an attendance of 300 boys, where we have a missionary Superintendent and four Christian teachersaand freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at Twelve o'clock, including the reading and explaining of a portion of Scripture, and prayer. The testimony of Mr. Tracy, the Superintendent of this school, as to its value, is summed up thus:

"It is a constant witness as to the truth of the Bible.

In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Scripture, the Beatitudes, the Ten Commandments, the Lord's Prayer, portions of the Sermon on the Mount, etc. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Daviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakehed in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Punjab, and can present facts, also, for the North India Mission, where there has been less attention paid to the use of mission schools as an agency to reach non-Christians than has been the case in the Punjab.

It seems to me that these facts should temper an adverse judgment as to the continuence of our schools in India, even with the use of non-Christian teachers.

It is to be deeply deplored that all these non-Christian teachers cannot be at once replaced by competent Christians. The Missions should make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importante of this.

Mr. Allnutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of more money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do something, but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Board and the Missions to lay more emphasis upon the training of teachers; (2) For the Missions and the Churches in India to hold the idea of teaching before the minds of young Christian men as a sacred callingten.

(3) That all those engaged in educational work in India should be on the watch for capable individuals among the young men who can be personally influenced and drawn to give their lives to unselfish service.

After dictatting this statement, the Monthly Prayer List of the Punjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

"The following are the requests from the Ludhiana station;

1. For the Bission High School, Ludhiana, that it may be made a true instrument of evengelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yielding to the ever present, ever powerful temptation to let secularities crowd out the teaching of the gospel.

2. Prayer for a Mindu Swamin who seems near to Christ.

3. For Pundit Kanshi Wath an his family that they may be saved from a great temptation.

4. For the Church and community at Ludhiana, - for the spirit

of unity and devotion to Christ.

5. For the Boys' School, - for a spirit of revival among the Christian boys.

6. That in the re-organization of the staff of the C.B.B.S. the

men who are needed for such a school may be secured.

7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.

8. That the men of Ludhiana congregation may be made willing to

take part in the service of the church according to their abilities.

9. Pr y that we, as missionaries, may be so one with Christ the Son, that the Pathor's heart may be revealed through us to men.

Khanna Station.

Harnest prayer is asked for the work in this district.

(a) In the School.

(b) Among the scattered Christian community.

(c) imonst the non-Christian s of all classes, high and low.

Jagraon Station.

1. Prayer for work opening among Churches in Sidhwa near Jagraon.

2. A teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils. Pray that this need may be supplied.

3. Prayer for the district.

(a) That the work done among the non-Christians may be fruitful.

(b) That the work done among the Christians may count much in building up the communities in their spiritual growth.

(c) Pray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

I would add, also, that this year, for the first time, the Punjah Mission has assigned to its President the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Therry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Therry's report presses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. He raises unflinchingly, also, the question as to the curtailment or readjustment of the work.

I have spoken chiefly of the Punjab Mission in this statement because neither of the other two Missions has made as much use of schools as the Punjab Mission, and the facts of the work in the Punjab present the whole question in its acutest form.

I think that we owe Mr. everance an additional debt for his most careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly far from what we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Mindus, the Mohammedans, and the Aryas. They antagonize our schools because that of their missionary efficiency. We would fain have them more efficient, but they are in some measure at least, accomplishing the ends we have in view is evidenced by the judgment of the defenders of the native religions.

I would suggest that the Board would again express its gratitude to Mr. Severance for his most helpful survey of the work in India, and that a copy Bf this statement be sent to Mr. Severance for his information, and the whole question be called afresh to the attention of the India Missions, with the

assurance of the Board's approval of measures for the development of more native workers and their rapid substitution for the non-Christian teachers, in all the stations of the Missions.

EDUCATIONAL ORK IN INDIA.

At the dinner at the Metropolitan Club, on Nov. 94,1908, Ir. Severance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the weak point in the work in India; namely, the large employment of non-Christians teachers in the mission schools. These teachers seem to him to be positively paralyzing elements, and he stated it to be his judgment that the greatest need of the work in India was the displacement of these teachers by Christians.

in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure upon it of mission funds, but solely of the weakness and ineffectiveness of the mothod, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger exames expenditure upon the work, in order to make it possible for the missions to employ Christian teachers, whose employment would cost more than the use of non-ChristiansCh

the point which gave Lr. Severance concern, his given concern both to the missionaries in India and to all the students of mission work there for years. In 1868-89, the Free Church of Scotland sent a deputation to India to investigate the missions there, and especially the question of educational work. The question of the use of non-Christian teachers was before this deputation. The deputation, consisting of Trofessor Lindsay and Ir. Daly, stated in their report:

"One great difficulty with our High Schools is the employment of non-Christian teachers. To do not propose to give any statistics here; it is enough to say that we have by far too many such teachers in our schools. It is arugued that, for the most part, these men are not heathers. They are men who know and admire Christian truth, but have not the courage or the conviction which will enable them to give up all for Christ. The are afraid that there are a great many teachers in our High Schools who can scarcely be described in this manner. But even if this description were true, we can ot but think that their employment in Mission schools is not beneficial to the real end and aim of Christian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is not necessary to become a Christian. They are confess that it is easy to conderm or deplore the practice of having non-Christian teachers in our schools; the difficulty is to find teachers who are Christians.

The difficulty of obtaining native Christians as leachers in Colleges and Figh Schools consists in the fact that sud teachers must be highly educated men, and highly educated native Christians are few in mumber and have now many careers open to them which are very much more remunerative than any work they can get as teachers in Masion High Schools. In the Province of Bengal, out of 4494 students attending arts collages, 4162 were Mincus, 217 were Tolumnedans, and only 39 were native Christians, and of these 29 probably on -third were studying with the intention of going on to the professions of law, medicine, and ongineering. In he Province of Bombay, out of 167% students receiving a university soucation (including professional colleges), 51 were Christians, 1058 were Mindus, 35 were Moharmedans, and 417 were Farsis; and of these El (hristians, only ?) were attending arts classes, the others were studying law, medicine, and engineering. In the province of Madras, out of 3 36 students in arts colleges, 125 were Christians, 46 were Mohammedans, 2710 were Hindus. Of the 225 Christians, 208 were at Mission Colleges, Roman Catholic, Miscopal, esleyan, etc., the largest number in any one college being at the Christian College, Madras. The public service attracts by far the largest numbers of educated students, and it isopon to native Christins. It ensures them good pay, social prestige, and a pension towards the end of life. It is not to be wondered at that native Christians are attracted to it, and it is matter for congratulation to find year after year a growing proportion of native Christians occupying influential positions among their fellow-countrymen.

How can the difficulty be removed? We are speaking now of Colleges and High Schools, and our remarks do not apply to the much easier problem of producing teachers in primary schools in our Evangelistic Missions. A cannot help thinking that in Madres and in Bengal our missionaries have too many high schools, and fewer schools mean a much larger proportion of Christian teachers. A also think that our Church might have had a much larger supply of Christian agents even if the highesteless Educationally, if it had maid more attention to education as a means of building up the native hristian corruntity. It is hardly fair to compare our educational missions with the educational missions of any other Trotestant Church, and contrast the proportion of non-Christian teachers employed; for our education, so far as we have had opportunity for observing, is very much better, and therefore requires an educationally superior class of men."

the same year the stablished Charch of Scotland took up the question, and ir. Melartrie, the Convener of the Foreign Missions Committee, addressed a letter on the subject to 1% leading mission—aries and civilians in India. The letter included five questions,

the last of which was, "whether the practice of employing heathen teachers in our colleges and schools should be continued."

I have a copy of the replies received, the substance of which is included in the following items in the andex:

Kon-Christian Teachers--"They should be got rid of as soon as possible. We outh's to contract ou sphere of work, rath r then leave them. To employ them is a neglect of our duty. Their amployment still unavoidable. The need of them argues for the cossation of unnecessary schools. They should not be called 'heathen.' Often better than nominal Christians. They do not give religious instruction. Sometimes give religious instruction. Many of hem are under Christian influence. It would be wrong to dismiss them all at present. The objection to her is too much pressed. here should be no here and fast rules. Micht sometimes be employed. Many teach morality from the Bible. A hosdauster should in no caso be a non-Christian."

These various points are elaborated from the letters, which are from the very ablest educators and "bristian civilians. Any one desiring to study this question should read these letters. Their remaral tenor is, that under the existing conditions and within the limitations set by the Missions, the use of such teachers is legitimate, although all would seem to agree with the judgment of the Nev. 3.S. Allmutt, of the Cambridge Mission to Dolhi, who says, in a paper on "The Present Needs of the Christian Aucational Interprise in India,"

carry on the work of instructions I say 'still,' for when Dission Schools began it was obviously necessary, if the work was to be done at all, that such teachers should be employed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. I believe myself that it was as justifiable as it was indispensable. But the integrators of the movement can never have supposed, much less desired, that the employment of any such teachers should be anything but provisional and temporary. From the first it must have been recognized that a desired and temporary. From the first it must have been recognized that a desired as it might have been said. Ferhaps this primary axiom was not as clearly emphasized as it might have been said. Ferhaps their successors have too readily allowed themselves to acquiesce in the continued employment of non-Christians as if it were an inevitable necessity. However this may be, . know of no educational missionary

who does not deplore the fact that after the lapse of so many years the supply of Christian masters is still so small that we even now to rely mainly on the services of non-Christians for all but the most important posts in our Schools."

The General Assembly of the Established Church considered all the correspondence gathered by Dr. Techntrie and referred it to a strong committee, and then adopted the following recommendations presented by

"1. - That in present circumstances our Missionary Educational Institutions in India be continued, and be conducted upon the same principles as heretofore.

2. - That the utmost care be taken to uphold their missionary character, and to led it be distinctly seen that the great surpose of the Church in maintaining them is the conversion of India to God through Jesus Christ the Lord.

3. - That the instruction given 'hom be made at all times thoroughly efficient, by the providing of a sufficient staff of labourers in the field.

labourers in the field.

4. That a view to efficiency and economy, any of the Institutions which are undermanned and cause' be structhed, be united with others in he same locality if practicable, or be closed.

5. - That while it appears that the expenditure required for the commintenance is largely mot by funds provided in India, in the form of students' fees and Government grants-in-aid, efforts be put forth to make the colleges as nearly aspossible self-supporting.

6. - That the employment of non-Christian teachers in secular

branches be dispensed with as soon as possible.

7. - That communications be op ned with other Protestant Churches that have missionary schools and colleges in India, with a view to co-speration or union wherever this might be found desirable for greater efficiency and economy.

he was in India, in 1890-99, and it was taken up by the Board on the basis of his report, and the whole question of the use of mission funds for the educational of non-Christians and of the employment of non-Christian teachers in mission schools, was thoroughly canvassed at that time. It was decided that such educational work was legitimate, but that it on but to be thoroughly Christian, and that the use of non-Christian teachers where others were not available and under the conditions in which along the lission employed them, while unfortunate, was still the best that each be done under the circumstances, and preferable to the forfeiture of the opportunity to reach the large num-

bers made accessible through the schools.

The Board raised, however, several questions with the Missions in Northern India:

- 1. As to whether the ratio of expenditure ought not to be diminished in favor of an increase of the village evangelistic work.
- 2. Whether the evangelistic effectiveness of the schools might not be increased by the devotion of more missionary time, especially bo the superintendents of the schools for non-Christians.
- 3. As to how effective the Forman Christian College, at Lahore, was as a missionary institution, and what attention was given in it to direct evangelistic influence.
- 4. Thether the Government grants-in-aid might be replinquished at least in the case of the Forman Christian College, on the supposition that they hampered the schools as missionary agencies.

To those inquiries the Missions made full replies, and I have gathered the correspondence together.

The development of the work in the Missions during the last fifteen years has been directly in line with the first two inquiries The two Northern India Missions jointly took action on of the Board. the subject in 1891, as follows:-

"(a) - With reference to the inquiry whether it is expedient for our missionaries to give less of their energy to Educational work and more to Evangelism, your Committee would suggest: -

1. That, in their opinion, the time and attention devoted to Educational work is not more than the circumstances of our field render desirable. In nine of our districts, viz. Lahore, Jalandar, Lodiana, Ambala City, Dehra, Saharanpur, Furrukahabad, Mainpuri, and Allahabad, there are High Schools; and in six, viz., Jhansi, Etawah, Gwalior, Sabathu, Hoshyarpore, and Ferezepore no such schools. The missionaries in charge of the schools are in every case but Superintendents and Scripture teachers, devoting the bulk of their time tixes to general Evangelistic work. The Lahore College is the only institution employing any considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their time to general Evangelistic work in addition to their regular Scripture teaching in the College.

But in view of the marvellous openings in the providence of

educated men of the country may have it demonstrated before them that high intelligence and education are possible, consistently with earnest Christian belief.

9. The College is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the English speaking natives both in and outside of the College.

10. Another Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of whom are zealous Christian

young men.

In view of the above facts we feel warranted in assuring the Board and our friends in merica that in our college at Lahore all the prominence is given to the "Christian element in the curriculum" that is practicable, and quite as much as in any college in America.

I might add, with reference to the Forman Christian College now, that it has 14 professors of whom 10 are Christians. The total attendance last year was 410, of whom 201 were Hindus, 141 Mohammedans, 29 Christians, 27 Sikhs, and three others. Apart from the salaries of the missionaries teaching in the college, the institution was entirely self-supporting, receiving from students' fees Rupees 25677. from Covernment grants Rupees 5400. While there are four non-Christian professors, accordingly, the Board does not spend a dollar upon them, nor upon any of the Christian professors save the foreign missionaries. Of the present evangelistic influence of the institution, Dr. Griswold, who was acting as principal during Dr. Hwing's furlough, writes:

men in college, there is a devotional period every day when the whole college is assembled in the main hall; the Bible is read and a brief address of from fifteen to twenty minutes in length is given by the principal or professor in charge, followed by grayer. Often times distinguished persons from the outside, travellers, visitors or missionaries are asked to address the students. Then there is a half hour of Bible study five times a week. These classes are taught by the Christian professors. The subjects taught are in a rough and ready way graded. They begin with the Gospels setting forth the life of Christ. Later on, the Epistales are taken up. Not many lessons are taken from the Old Testament. There is liberty for individual teachers to specialize if they wish to do so.

As to the evangelistic importance of the Christian college, the principal said in brief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Punjab. Here, too, are born the leaders of the Christian community: to wit, our pastors, evangelists, and head masters, etc. Here too, Christian young men can get an education under Christian influences, some of whom are led into the ministry. A few of the students take part in evangelistic

work.

The results of the college work as seen in the Christian men educated here alone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni."

To the fourth inquiry the Punjab and North India Missions replied jointly:-

"Is the system of government aid to schools accompanied with government restriction consistent with their highest efficiency as missionary agencies?

In order to answer this question satisfactorily, we must consider the rules in which the government aid is granted to our schools, They are as follows:

1. A certain standard of secular education must be maintained.

2. It should not be granted free, but on the payment of certain fees which are in certain proportion to the fees enforced in government schools of similar standing.

3. Certain books should be kept and statistics submitted

to government.

4. The schools should be open to the inspection of government officers and subject to examinations appointed by government.

5. The school-house should be sufficiently large and built

on principles of sanitation.

On a careful consideration of these rules, we have no hesitation in saying the receiving of government aid is not inconsistent with the highest efficiency of our schools as missionary agencies.

They may sometimes cause annoyance and have greatly increased our work, but do not stand in the way of usefulness of schools as evangelistic agencies.

1. Because the restrictions above mentioned do not in the least interfere with our instruction in the Bible, Evidences of Christianity and other religious boks. Attemps have been made to make religious instruction in Mission schools optional, but up to this without success, and as long as our hands are not tied down in this respect, we have no reason to object to government aid.

2. In our opinio they enhance the efficiency of our schools and give them a prestige in the eyes of the people. The very fact that the Inspector's visit and criticism are expected keeps the teachers

and even the Superintendents up to the mark in work.

3. If we give up government grant-in-aid, we cannot give up the government standard of education nor the examinations prescribed by it! It is these latter which interfere with our full instruction in the Bible, and not the grant-in-aid."

The specific question suggested by Er. Severance's report, however, would be as to whether something should be done further, at the present time, with reference to the continued use of non-Christian teachers.

This uestion can, I think, be considered satisfactorily only when the fact is brought out, which thus far, I think, has not been

sufficiently noted; namely, that the Board is spending practically no missionary money on the employment of non-Christian teachers.

A cleardefinition needs to be made between our schools for Christians in India and the schools for non-Christians, which we are conducting as missionary agencies. In the Punjab Mission, for example, we have the following educational institutions:

"For Indian Christians, there are two High Schools, one for boys and the other for girls: two Industrial and Orphan Schools, one for boys and the other for girls, both graded as middle schools:
Two Training Schools for village boys and girls, one for each sex: and 16 primary village schools for village Christians.

There is also a Woman's High School and College for Duropeans and Eurasians at Landour, where Indian Christian girls may also be received.

For non-Christians, there are now five High Schools and one middle school for boys. Connected with these are 13 branch schools of the primary grade, three middle schools for girls, and, separate from these, 10 primary girls' schools. At the head of this system there is the Forman Christian College for young men, affiliated with the Funjab University, to which young women may be admitted.

In all these are 2 colleges; 7 high schools, which include all grades; 4 separate middle schools; and 23 primary schools at central stations; and 16 village schools.

The total attendance at these schools is as follows: 410 Forman Christian College 全土金 138 Woodstock High School and College 282 High Schools for Christians 2,164 High Schools for non-Christians 214 Middle Schools for Christians 199 Middle Schools for non-Christians Middle Schools non-Christian girls 361 35 Training Schools Thanna and Firozpur 1,426 Primary Schools in cities 203 Villago Schools (in part) 5,432 Total

The total cost of these schools in 1907 was Rs.223,607. The sources of income were:

Fees 107,572
Grants-in-aid 41,310
Other sources in field 33,115
Board grant 41,610
Total Rs. 223,607

These figures need to be separated, however. On the one hand, in the schools for Christians there are 669 boys and girls; and these schools cost Rs.103,840. annually, the fees for tuition and boarding bringing in a revenue of Rs.56428. The Government grants-in-aid amount to

There are other revenues amounting to Rs. 3199. This leaves a balance Rs.12869. of Rs. 31290, which is paid from the Mission funds, making an average cost per pupil, in these Christian schools, excluding salaries of the foreign missionary teachers, of a little over Rs.47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The Mission would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported almost entirely by the fees and by the Government. The Massion expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding fees are Rs. 51134; from Jovernment grant-in-sid, Rs. 28441; from other sources in India, Rs. 29916; from Mission funds through the Board, Rs. 10320, or about \$3,000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest places of evangelistic work we have. I can give the figures for the Boys' Schools in the Junjab Mission separately: "Our schools for the education of non-Christian boys number five High Schools, one Middle School, and the Forman Christian college in Lahore. There are also 13 Frimary Schools connected with these High Schools. The total attendance is 3,754, and the annual net cost to the Mission is, Rs. 3,548." In other words, the total cost to the Mission, excluding foreign missionary salaries, for these five High Schools, Middle School, College, and therteen Frimary Schools, is 1,000., or about 35 cents per annum for each boy. That does not begin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said, that we are not spending a dollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools who are supported, not by Mission funds, but by fees and Government grants-in-aid. In other words, it is just as though the Government said to us, here are eighteen schools with 3700 boys in them. We will support these schools. "e will pay the salaries of the teachers out of our grant and out of the fees. You can have these schools to control absolutely. You can put as much Christianity in them as you wish. Will you take them on this basis?" Now, for us to reply, that we cannot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to me, is to take a

position which confuses facts and which forfeits enormous opportunity. To be sure, the Government is willing that we should employ entirely Christian teachers, and this is what we ought to do when we can: but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions?

Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian control and with as much Christianity in them as we are able to put in them, than that they should be abandoned or turned over to neutral influences, or to the Mohammedans or the Hindus or the tryas.

I can analyze the situation in the Tunjab Mission more in detail, if desired. The illustration will perhaps suffice. In Lodiana we have two High Schools, one the Christian Boys' Boarding School, and the other the City Mission High School for non-Christians. In the former we have eleven teachers and a matron. All are Christians except four, and these are men of good character and generally efficient. Last year there were in all 139 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,195, of which the Ission treasury provided is.8422. In the City Lission High School for non-Christians, there were, except the Superintendent, who is a missionary, 16 teachers of whom four were Christians. attendance during the year was 298 boys, of whom only five were Christians. The cost of the school for the year was Rs. 11,084, of which the Mission treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$170.00, for the sake of having under our absolute control a High School with an altendance of 300 boys, where we have a mission ary

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and can present facts, also, for the North India Mission, where there as an agency has been arem less attention paid to the use of mission schools to reach non-Christians than has been the case in the Tunjab.

It seems to me that these facts should temper an adverse judgment as to the continuance of our schools in India, even with the use of non-Christian teachers.

It is to be dooply deplored that all these non-Christian teachers cannot be at once replaced by competent Christians. The Missions hould make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importance of this. Mr. Allmutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of more money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do something

-13but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Board and the Missions to lay more emphasis upon the training of teachers; (2) For the Missions and the Churches in India to hold the ideal of teaching before the minds of young thristian men as a sacred calling; (3) That all those enhaged in educational work in India should be on the watch for capable individuals emong the young men who can be personally influenced and drawn to give their lives to unselfish service. After dictating this statement, the Monthly Frayer List of the Funjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible: The following are the requests from the Ludhiana station --1. For the Mission Migh School, Ludhiana, that it may be made a true instrument of evangelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yielding to the ever present, ever powerful temptation to let secularities crowd out the teaching of the Gospel. Frayer for a Mindu Swami who seems near to Christ. For Fundit Kanshi Nath and his family that they may be saved from a great temptation. For the church and community at Ludhiana-for the spirit of unity and devotion to Christ. 5. For the Boys' School -- for a spirit of revival among the Christian boys. 6. That in the re-organization of the staff of the C.B.B.S. the ren who are needed for such a school may be secured. 7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service. That the men of Ludhiana congregation may be made willing to take part in the service of the church according to their abilities. 9. Fray that we, as missionaries, may be so one with Christ the Son, that the Father's heart may be revealed through us to men. Khanna Station. Easrnest prayer is asked for the work in this district .--(a). In the School. (b). Among the scattered Christian curminity. (c). Amongst the non-Christians of all classes, high and low. Jagraon Station. 1. Prayer for work opening among Chuhras in Sidhwa near Jagraon. 2. A teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils. Pray that this need may be supplied.

3. Prayer for the district: --

(a). That the work done among the non-Christians may be fruitful.

(b). That the work done among the Christians may count much in building up the communities in their spiritual growth.

(c). Pray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

Mission has assigned to its Tresident the duty of investigating the entire work of the Lission and presenting a careful report. Tr. Therry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness.

Dr. Therry's report presses strongly the i portance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. He raises unflinchingly, also, the question as to curtailment or readjustment of the work.

I have spoken chiefly of the Tunjab Mission in this statement because neither of the other two Missions has made as much use of schools as the Punjab Mission, and the facts of the work in the Punjab present the whole question in its acutest form.

I think that we owe ir. Coverence an additional debt for his most careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly far from that we should desire and strive for, but until we can do better, what we are doing is cortainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the windus, the Mohammedans, and the Tryas. They antagonize our schools because of these missionary efficiency. We would fain have then more efficient,

but that they are in some measure at least accomplishing the ends we have in view is evidenced by the judgment of the defenders of the native religions.

I would suggest that the Board would again express its gratitude to Mr. Severance for his most helpful survey of the work in India, and that a copy of this statement be sent to Mr. Severance for his information, and the whole question be called afresh to the attention of the India Missions, with the assurance of the Board's approval of measures for the development of more native teachers and their rapid substitution for the non-Christian teachers, in all the Stations of the Missions.

HORT I'L X K M JK M'.

It the dinner at the Netropolitan Club, on lovember 9th, 1908, Ir. Severance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the reak point in the work in India; namely, the large employment of non-Christian teachers in the mission schools. These teachers seemed to him to be positively paralyzing elements, and he stated it to be hid judgment that the restest need of the work in India was the displacement of these teachers by Christians.

Mr. Teverance made it very plain that he thoroughly believed in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure upon it of mission funds, but solely of the vertuess and ineffectiveness of the method, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger expenditure upon the work, in other to age it would be a very much larger expenditure. Christian teachers, was employment and cost more than the use of ren-Christians.

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RECEIPT TENDER

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It is argued that, for the most part, these wen are not heathers. They are men who know and addire thristian truth, but who have not the courage or the conviction which will enable them to give up all for thrist. To are afraid that there are a great many teachers in our Hig Tchools who can scarcely be described in this sanner. But even if this describion were time, we cannot but think that their employment in Mission tchools is not beneficial to the real end and aim of thristian dissions. They are living examples, whose very presence must suggest to our scholars that, after all, it is of necessary to become a Christian. A quite confess that it is easy to con each or deplore the tractice of having non-Christian teachers in our schools; the difficulty is to fine teachers who are thristians.

the Sfficulty of obtaining native Christians as teaclers in Colleges and digh chools consists in the fact that such teachers must be highly edicated men, and highly educated native Christians are few in number and have now many careers open to them which are very much more remunerative than any work they can get as teachers in dission ligh chools. In the Province of Bengal, out of 4494 students attending art colleges, 4162 were Hindus, 217 were Johannelens, and only 20 were native Christians, an of these 20 probably one-third were stunying with the intention of going on to the professions of law, medicine and engineering. In the frevince of Bombay, out of 1655 stratents receiving a university education (including professional colleges) 51 were Christi ns, 1038 were lindus, 5 ero oharmedons, and 417 were arsis; and of these 51 Christians, only 20 were attending art classes, the others were studying law, redicine end engidneering. In the province of Madras, out of 3036 stu onts in arts colleges, 223 were Christians, 46 were Chermedans, 2710 were Bindus, of the 202 Christians, 208 were at Assion Colleges, Jones Catholic, "piscopal, "esleyan, etc., the largest number in my one colleges being at the Christian College, mires. The public service attracts by far the largest number of educated attidents, and it is open to native ciristians. It ensures Them good pay, so riel prostige, and a mension t wards the end of life. t is not to be wondered at that habive buristions are attracted to it, and it is a latter for congratulation to find year after year a growing proportion of native Christians accupying incluential postions wong their fellow-countrymen.

The con the difficulty be removed ? The are speaking now of colleges and high schools, and our remarks do not apply to the much easier problem of producing tenchers in our cryschools in our Evangelistic distions. The counct halp thinking that in fadras and in lengal our miss, naries have to many high schools, and fewer schools mean a much larger proportion of the stian teachers. In also think that our thurch might have had a much larger supply of Christian agents even if the highest class educations thy, if it had paid not attention to a meation as a means of builting up the native the ristian community. It is hardly fair to compare our educational missions with the elecational missions of any other Protestant Church, and contrast the proportion of non-Christian teachers employed; for our elecation, so far a we have had opportunity for observing, is very much after, and therefore requires an elecationally superior class of an."

The same year the Established Church of Tootland took up the question, and or McTurtrie, the Convener of the Foreign Messions Committee, addressed a letter on the subject to 100 leading missioneries and civilians in india. The letter included five questions, the last of which was, Thether the practice of employing heathen teachers in our colleges and schools should

be continued." I have a copy of the realies received, the substance of which is included in the following items in the Index:

"Mon-Christian leachers:

They should be got rid of as soon as lossible.

The ought to contract or sphere of work, rather than have them.
To employ them is a neglect of our duty.
Their employment still unavoidable.
The read of them argues for the cosmation of unaccessary schools.
They should not be a lied theathen.
They should not be a lied theathen.
They do not give religious instruction.
They do not give religious instruction.
They of them are a der Christian influence.
It would be wrong to dismiss them all at present.
The objection to them is too much pressed.
There should be no hard and fast rules.
Might sometimes be amployed.
Many teach morality from the Dible.
Theadmaster should in no case be a non-Christian."

These verious points are elaborated from the letters, which are from the ablest electors and Contains civilians. They one desiring to study this question should read these letters. Their general tenor is, that under the existing conditions and within the limitations set by the distions, the under the under such tenchers is legitimate, although all model seem to gree with the judgment of the new. The limits, of the commission is said to with the fundament of the new. The Present weeds of the Christian successions; inter rise in limits, of

on the work of instruction. I say 'still,' for when Musion -chools began it can obviously necessary, if he must was to be none at all, that such teachers should 'a mployed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. believe myself that it was as justifiable as it was indispensable. But the inaugurators of the movement can never have supposed, much less exired, that the employment of such teachers should be enything but provisional and temporary. I rom the first it must have been recognized that a dission behold or College ou ht properly to be asped exclusively by Christian teachers. Terhaps this rimary axiom was not es clearly emphasized as it right have been. Terhaps their successors have too remitly allowed themselves to acquisece in the continued employment of non-Cristians, as if it were an inevitable necessity. however this may be, I no of no educational missionary who does not deplore the fact that after the large of so many years the supply of Christian mesters is still we small to at we even now have to rely mainly on the services of non-Christians for all but the ost important posts in our chools,"

The Ceneral 'asembly of the -stablished Church considered all the correspondence

2. "e would suggest the following practical expedient for increasing the Evengelistic efficiency of our schools and for extending our work among the poorer and more ignorant classes without materially increasing our smual expenditure:

Hamely, that whenever feesible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, le appointed Amerintendents of schools and thus save the cost

of expensive headmesters."

with reference to the third enquiry, the Tunjab Mission made the following report:

11. Here is one of the periods of the in each class devoted to prayer and Bible instruction.

2. It occurs in the middle of the ley's work.
3. Itsendence on this exercise is as rigidly enforced as that

upon eny of the secular datios.

4. Bather than give this instruction into the hands of even a native Christian teacher, who right a venting in religious enthusiasm in his sork, the Missionary Professors take this religious exercise themselves.

5. The number of students is so large that no daily religious exercises are conducted with the whole body of students in one assembly, as so much the would have to be sent in getting then seeted in the Hell and again redistributed to their classes. It is thought better to conduct the daily religious exercises by classes, thus giving each missionary professor vork in this line. Thee a month a general meeting of the Temperance ociety is hold, which is opened by prayer.

6. In working the curriculum, only one non-Christian 'ssistant rofessor is employed in the inglish subjects. There non-theistimas are suployed to teach the Oriental classics, which, at present at least, seems to

be unavoidable.

7. The "Lake Memorial Fund," esta dished years ago, in honor of Colonel Edward lake, a former un ab official and a warm friend of the College and of our wissionaries, though it does not belong to us, yet furnishes a valuable stimulus to the students of our college in Mille tudy, as well as to others in the Province. This is shown by the fact that in the late exeminations for the prizes of that hund, quite a number of our (ollege students competed, and all the prizes given were secured by students of the Lahoro Collage.

8. The 'rolessors are careful in teaching the secular subjects, to teach hem from a decidedly Christian standpoint wherever the subject is carable of such treatment. This furnishes one weighty argument for the meintenance of a C ristian Collage, viz., that the educated men of the country may have it 'emonstrated tefore them that high intelligence and education are possible, consistently, with carnest thristian belief.

9. The college is the nucleus for a series of lectures on Christian subjects by professors and visitors for the lenefit of the English speaking

ngtives both in end outside of the College.

10/ 'mother Christian influence of great value is that of the native Christian streents over their fellow-students. There are at present twenty-four Christian students, some of show are zeelous Christian young men.

in view of the above facts to feel warranted in assuring the Board and our friends in Georica that in our college at Lahore all the frominence is given to the "Christien element in the curriculum" that is practicable, and prite assuch as in any college in 'merica."

I might add, with reference to the Forman Christian College now, that it has 14 professors of them to are Christians. The total attendence last ear was 410, of whom 201 were Mindus, 141 Johannedans, 20 Christians, 27 Dikhs, and three others. Spart from the salaries of the mission aries teaching in the college, the institution was entirely self-an porting, receiving from students free Pupees 25677. from Severment grants Appeas 3400. This where are four nor-Coristian professors, accordingly, the Soard does not the above about them, nor upon any of the Christian professors saye the Foreign mis ionaries. Of the mesont evangetistic influence of the institution, fr. Orisvold, the was acting a principal during or. Evang's furlough, writes:

college, there is a devotional period every day when the whole college is assembled in the main hall; the fille to read and a brief address of from fifteen to twenty minutes in leggth if given by the principal or professor in charge, followed by prayer. Then these distinguished persons from the outside, travellers, visitors or elsaionaries, are asked to address the students. Then there is a half hour of fible study five times a week. These classes are tought by the Christian professors. The subjects taught are in a rough and ready way graded. They begin with the gospels setting forth the life of Christ. In ter on, the Epistles are taken up. Not many lessons are taken from the Old Testament. There is liberty for individual teachers to specialize if they wish to do so.

principal said in wrief that the college is a place where (heighten testiony is borne by Christian teaching before the people of the unjab. Here, too, are born the leaders of the Christian community; to vit, our pastors, evangelists, and head masters, etc. Here, too, Christian young non ean get an education under Christian incluences, and of them are led into the ministry. The of he students to evangelistic work.

the recoles of the College mark as seen in the Caristi a men educated here, alone justify the labor and expense. But to this must be added the changed lives of some non-Caristians and the general moral and intellectual uplift as

seen in the lives of the alumni,"

To the fourth inquiry, the Amjab and Borth India distins replied jointly:

ment restriction consistent with their highest efficiency as missionary agencies ?

In order to enswer this question satisfactorily, we must consider the rules in which the overnment aid is granted to our schools. They are as follows:

1. Cortain standard of secular education must be maintained.

2. It should not be granted free, but on the powernment of wortain fees which are in certain proportion to the fees enforced in government schools of similar standing.

3. Cortain books should be kept and statistics submitted to govern-

ment.

4. The schools should be pen to the inspection of government

officers and subject to exeminations appointed by government.

5. The school-house should be sufficiently large and built on

principles of senitation.

n a careful consideration of these rules, we have no hesitation in saying the receiving of gov rement aid is not inconsistent with the highest efficiency of our schools as missionary agencies. They may sometimes cause amovance and have greatly increased our work, but they to not stand in the way of usefulness of schools as evangelistic agencies.

interfere with our instruction in the Bible, Evidences of Christianity and other religious books. The opts have been made to abe religious instruction in Mission Schools optional, but up to this without success, and an long es our honds are not thed down in this respect, a have no receon to bject to government eld.

2. In our opinion they eshance the efficiency of our scho is and give them a prestige in the eyes of the people. The very fact that the Inspector's visit and criticism are expected leads the teachers and even the

Superintendents up to the make in the work.

3. If we give up government grant-in-aid, a cornect give up the government standard of education nor the examinations prescribed by it. It is these latter which interfere with our full instruction in the Wille, and not the grant-in-aid."

the specific question suggested by "r. leverence's report, however, would be as to whether something should be done further, at the present time, with reference to the continued use of con-Christian teachers.

this question can, I think, be considered satisfactorily only when the fact is roughtout, which thus far, I think, has not been sufficiently noted; namely, that the loand is sending protically no missionary money on the employment of non-Christian teachers. : clear distinction needs to be made between our chools for Christians in -ndia and the schools for .on-Christiens, which we are conducting as missionary agencies. In the Tunjab Ai sion, for example, we have the following educational institutions:

For Indian Christians, there are two High chools, one for leys and the other for girls; two industrial and Orphan Schools, one for loys and the other for girls, oth graded as middle schools Two Praining Chools for village boys mad girls, one for each sex; and 16 primary village schools for village Christians.

There is also a foran's Migh "chool and College for Europeans and Eurasians at Landour, where In Lan Christian girls may also be received.

For non-Christians, there are now five High Tchools and enemiddle school for boys. Connected with these are 13 brench schools of the primary grade, thre middle schools for girls, and, separate from these, 10 primary girls' schools. It the head of this system there is the terman Christian

College for young men, effiliated with the Tunjab University, to which young women may be admitted.

In all these are two colleges; & high schools, which include all grades; 4 separate middle schools; and 25 primary schools at central

stations; and 16 village schools. The total attendance at these schools is as follows: Formen Christian College 410 138 Woodstock High School and College High Schools for Christians 282 High Schools for non-Christians 2164 Middle -chools for Christians 214 Middle Schools for non-Christians 199 Middle schools con-Christian girls 361 Freining Ceheols Thenna and Firozpur 35 1426 Frimery schools in cities Village schools (in part) 203

The total cost of these schools in 1997 was Rs. 223,607.

The sources of income were:

Grants-in-aid 41,510

ther sources in field 35,115

Soard grant 41,610

Total 38. 223,607.

those figures need to be separated, however. In the one hand, in the schools for Christians there are 669 boys and girls, and these schools cost As. 103,840. enmually, the fees for tuition and boarding bringing in a revenue of Rs. 56,428. The Coverment grents-in-aid empunt to As. 12.869. There are other revenues arounting to Rs. 5199. his leaves a balance of Rs. 31,290, which is paid from the Histion funds, making an average cost per pupil, in these Christlen schools, excluding saleries of the foreign mi sionary teachers, of a little over Rs. 47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The Mi sien would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported allost entirely by the fees on by the Covernment. The Mission expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding feesare Rs. 51,134; from Covernment grant-in-aid, Rs. 28,441; from other

sources in India, Rs. 29916; from Mission funds through the Board, Rs. 10320, of about \$3000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest pieces of evangelistic work we have. I was give the figures for the Boys' Schools in the Dunjab Mission separately:

"Our schools for the aducation of non-Christian boys number five High "chools, one middle school, and the Forman Christian College in Dalore. There are also 13 primary schools connected with these High Schools. The total attendence is 3754, and the ennual not cost to the Mission is Rs. 3548." In other words, the total cost to the Mission, excluding foreign missionery salaries, for these five high schools, Middle school, College, and thirteen primary schools, is \$1000., or ebout 35 cents per snow each boy. does not legin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said that we are not spending a bollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools who are supported, not by Mission funds, but by fees and Covernment grant-in-In other words, it is just as though the Downment said to us, "Here are eighteen schools with 5700 beys in them. We will support these schools. e will pay the salaries of the teachers out of our great and out of the fees. You can have those achools to e-minol absolutely. You can put as such Christianity in them as you wish. "ill you ta'r them on this basis ?" Now, for us to reply that we came temploy non-Christian teachers, and therefore we cannot accept the offer, it seems to re, is to take a position which confuses facts and which forfeits enormous epportunity. To be sure, the Covernment is willing that we should employ entirely Christian teachers; and this is what we ought to do when we can; but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions ?

To the statement, therefore, that we are employing large numbers of

non-Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian contract and with as much Christianity in them as we are able to put in them, then that they should be abendoned or turned over to neutral influences, or to the Chammedans or the Mindus or the Tryas.

I can analyze the situation in the Tunjab Mission more in detail, if desired. (me illustration will perhaps suffice. In Lowiana we have two High Schools, one the Christien Boys' Moarding School, and the other the City Mssion Migh School for non-Christians. In the former we have eleven teachers and a matron. 'Il are Christians except four, and these are men of good character and generally efficient. hast year there were in all 130 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,195, of which the Bission treasury provided Rs. 3423, In the City Missien High School for non-Christians, there were, except the Superintendent, who is a missionery, 16 teachers of whom four were Christians. The total attendence during the year was 298 boys, of whom only five were Christians. The cost of the school for the year was hs. 11,084, of which the Masion treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$170,00% for the sale of having under our absolute control a High School with on attendence of 300 boys, where we have a missionary Superintendent and four Christian teachersaand freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at Twolve o'clock, including the reading and explaining of a portion of Scripture, and prayer. testimony of Mr. Tracy, the Superinten tent of this school, as to its value, is sumed up thus:

"It is a constant vitness as to the trith of the Bible.
In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Ceripture, the Beatitudes, the Ten Commendments, the Lord's Prayer, portions of the Sermon on the Mount, etc. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Daviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakshed in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Dunjab, and can present facts, also, for the North India Lission, where there has been less attention paid to the use of mission schools as an agency to reach non-Christians than has been the case in the Dunjab.

It seems to me that these facts should temper an adverse judgment as to the continuence of our schools in India, even with the use of non-Christian teachers.

It is to be deeply deplored that all these non-Christian teachers cannot be at once replaced by competent Christians. The Missions should make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importante of this.

Mr. 'Ilmutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of mere money for the employment of Christian teachers would not so far to remedy the present situation. It would probably do samething, but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Board and the Missions to lay more emphasis upon the training of teachers; (2) For the Missions and the Churches in India to hold the lifes of teaching before the minds of young Christian men as a sacred callingly

(3) That all the e engaged in educational work in India should be on the watch for capable individuals among the young men who can be personally influenced and drawn to give their lives to unselfish service.

Tunjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

"The following are the re-mesta from the Ludhiana station;

1. For the Mission High School, Ludhiana, that it may be made a true instrument of evengelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yie king to the ever present, ever powerful temptation to let secularities crowd out the teaching of the gospel.

2. Prayer for a Hindu Swemi who seems near to Christ.

3. For Fundit Kanshi Nath an his family that they may be saved from a great temptation.

4. For the Church and community at Ludhiana, - for the spirit

of unity and devotion to Christ.

5. For the Boys' Cchool, - for a spirit of revival among the Christian boys.

6. That in the re-organization of the staff of the U.B.B. . the

men who are needed for such a school may be secured.

7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.

8. That the men of Ludhiana congregation may be made willing to

take part in the service of the church according to their abilities.

9. Fr y that we, as missionaries, may be so one with Christ the Con, that the Father's heart may be revealed through us to men.

Thomas Station.

Namest prayer is asked for the work in this district.

(a) In the School.

(b) Among the scattered Christian community.

(c) lemonst the non-Christian s of all classes, high and low.

Jagraon Station.

1. Prayer for york opening among Churches in Bidhwa near Jagraon.

2. I teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils. Pray that this need may be supplied.

3. Preyer for the district.

(a) That the work done among the non-Christians may be fruitful.

(b) That the work done among the Christians may count much in

building up the committees in their spiritual growth.

(c) Fray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

I would add, als, that this year, for the first time, the Punjah Mission has assigned to its President the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Wherry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Therry's report presses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. He raises unflinchingly, also, the question as to the curtailment or readjustment of the work.

I have spoken chiefly of the Punjab Mission in this statement because neither of the other two Missions has made as much use of schools as the Punjab Mission, and the facts of the work in the Punjab present the whole question in its scutest form.

careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly for from what we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize. Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Mindus, the Mohammedans, and the Aryas. They antagonize our schools because that of these missionary efficiency. We would fain have them were efficient, but they are in some measure at least, accomplishing the ends we have in view is evidenced by the judgment of the defenders of the native religions.

I would enggest that the Board would again express its gratitude to Mr. Deverance for his most helpful survey of the work in India, and that a copy of this statement be sent to Mr. Everance for his information, and the whole question be called afresh to the attention of the India Missions, with the

assurance of the Board's approval of measures for the development of more native workers and their rapid substitution for the non-Christian teachers, in all the stations of the Missions.

R WONT ORSE TO KIN INDIA.

It the dinner at the Metropolitan Club, on Lovember 9th, 1908, ir. Severance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the weak point in the work in India; namely, the large employment of non-Christian teachers in the mission schools. These teachers seemed to him to be positively paralyzing elements, and he stated it to be hid judgment that the greatest need of the work in India was the displacement of these teachers by Christians.

Mr. Toverance made it very plain that he thoroughly believed in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure upon it of mission funds, but solely of the weakness and ineffectiveness of the method, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger expenditure upon the work, in order to make it possible for the missions to employ thristian teach rs, whose employment would cost more than the use of non-Christians.

both the missionaries in India and to all the stu ents of mission work there for years. In 1883-89, the Free Church of Tootland sent a deputation to India to investigate the missions there, and especially the question of educational work. The question of the use of non-Christian teachers was before this deputation. The deputation, consisting of Professor Lindsay and Mr. Taly, stated in their report:

of non-C ristian teachers. "e do not propose to give any statistics here;

It is argued that, for the most part, these men are not heathers. They are men who know and admire Christian truth, but who have not the courage or the conviction which will enable them to give up all for Christ. We are afraid that there are a great many teachers in our High Schools who can scarcely be described in this manner. But even if this descrition were true, we cannot but think that their employment in Mission Schools is not beneficial to the real end and aim of Christian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is of necessary to become a Christian. The quite confess that it is easy to contemm or deplore the practice of having non-Christian teachers in our schools; the difficulty

is to find teachers who are Christians.

The Mifficulty of obtaining native Christians as teac ers in Colleges and High Comols consists in the fact that such teachers must be highly educated men, and highly educated native Christians are few in number and have now manycareers open to them which are very much more remunerative than any work they can get as teachers in dission High chools. In the Province of Bengal, out of 4494 students attending art colleges, 4162 were Mindus, 217 were Johannelens, and only 29 were native Christians, an of these 20 probably ons-third were studying with the intention of going on to the professions of law, melicine and engineering. In the Province of Bombay, out of 1633 students receiving a university education (including professional colleges) 51 were Christi ns, 1058 were kindus, 3. ere charmedans, and 417 were arsis; and of these SI Christians, only 20 were attending art classes, the others were studying law, medicine and engi meering. In the province of Madras, out of 3036 stu ents in arts colleges, 223 were Christians, 40 were 'chammedans, 2710 were Mindus. Of the 223 Christians, 208 were at dission Colleges, Roman Catholic, Ppiscopal, "esleyan, etc., the largest number in any one colleges being at the Christian College, Jadras. The public service attracts by far the largest number of educated students, and it is open to native Christians. It ensures them good pay, so clal prestige, and a pension t wards the end of life. t is not to be wondered at that hatlive Christians are attracted to it, and it is a matter for congratulation to fint year after year a growing proportion of native Christians occupying influential posttions among their fellow-sountrymen.

How can the difficulty be removed ? The are speaking low of colleges and high schools, and our remarks do not apply to the much easier problem of producing teachers in primary chools in our Evangelistic Dissions. The earnest help thinking that in fadras and in Bengal our missionaries have to many high schools, and fewer schools mean a much larger proportion of thristian teachers. The also think that our Church might have had a much larger supply of Christian agents even if the highest class educationally, if it had paid for attention to e ucation as a means of builting up the native C ristian community. It is hardly fair to compare our educational missions with the e ucational missions of any other Protestant Church, and contrast the proportion of non-Christian teachers employed; for our education, so far a we have had opportunity for observing, is very much etter, and therefore requires an educationally

superior class of en."

The same year the Established Church of Tootland took up the question, and or McMartrie, the Convener of the Foreign Missions Committee, addressed a letter on the subject to 100 leading missionaries and civilians in India. The letter included five questions, the last of which was, Thether the practice of employing heathen teachers in our colleges and schools should

be continued." I have a copy of the replies received, the substance of which is included in the following items in the Index:

Mon-Christian Teachers:

They should be got rid of as soon as possible.
The ought to contract or sphere of work, rather than have them.
To employ them is a neglect of our duty.
Their employment still unavoidable.
The reed of them argues for the cossation of unnecessary schools.
They should not be a lied 'heathen.'
Often better them nominal Christians.
They do not give religious instruction.
Many of them are under Christian influence.
It mould be wrong to dismiss them all at present.
The objection to them is too much pressed.
There should be no hard and fast rules.
Tight sometimes be employed.
Tany teach morality from the Dible.
The admaster should in no case be a non-Christian."

These various points are elaborated from the letters, which are from the ablest electors and Ciristian civilians. Any one desiring to study this question should read these letters. Their general tenor is, that under the existing conditions and within the limitations set by the dissions, the use of each teachers is legitimate, although all would seem to agree with the judgment of the Rev. 1.1. Ulmutt, of the Cambridge dission to Welhi, who says, in a paper on The Present Reeds of the Christian -ducational Enter rise in India,:

on the work of instruction. I say 'still,' for when liseion -chools began it was obviously necessary, if the work was to be done at all, that such teachers should be apployed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. believe myself that it was as justifiable as it was indispensable. But the inaugurators of the movement can never have supposed, much less desired, that the employment of such teachers should be anything but provisional and temporary. , rom the first it must have been recognized that a dission 'chool or College ou ht properly to be manned exclusively by Christian teachers. erhaps this rimary axiom was not as clearly caphasized as it might have been. Perhaps their successors have too readily allowed themselves to acquiesce in the continued employment of non-C'ristians, as if it were en inevitable necessity. hovever this may be, I no of no educational missionary who does not deplore the fact that after the lapse of so many years the supply of Christian masters is still so small t at we even now have to rely mainly on the services of non-Christians for all but the most important posts in our chools."

The Ceneral esembly of the established Church considered all the correspondence

3. - is to how effective the Forman Christian College, at Lahore, was as a missionary institution, and what attention was given in it to direct evangelistic influence.

4. - Thether the Covernment grants-in-aid might te relinquished at least in the case of the Forman Christian College, on the supposition that they hampered the schools as missionary agencies.

To these inquiries the dissions made full replies, and I have gathered the correspondence together.

The development of the work in the Missions during the last fifteen years has been directly in line with the first two inquiries of the Board. The two "orthern in Ha distions jointly took action on the subject in 1801, as follows:

(Da) Tith reference to the inquiry whether it is expedient for our missionaries to give less of their energy to educational work and more

to evargelism, your Committee would suggest:

1. - That, in their opinion, the time and attention devoted to E ucational vor's is not core than the circumstances of our field render desirable. In nine of our districts, viz., Labore, Jakandar, Lodiana, imbala City, Dehra, Jaharanpur, Furrukahabad, Jainpuri, and Allahabad, there are High Schools; and in six, viz., Jhansi, Etawah, Gwalior, -abathu, Moshyarpore, and Ferozepore no such schools. The eissioneries in charge of the schools are in every case but "uperintendents and "cripture teachers, devoting the bulk of their time to general evangelistic work. The Lamore College is the only institution employing en considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their time to energl evangelistic work in addition to their regular cripture teaching in the College.

But in view of the marvellous openings in the providence of God for Evangelistic work among the low caste and the impossibility at present of receiving more men and means for this work; It is recommended that one or more of the figh Tchools in each dission be closed, and to this end.

Resolved; 1. That this joint session request each Mission to appoint a Cosmittee of not less than five members each, to consider at this meeting the proportiety of closing some of their di sion schools in order to eliminate, as far as possible, the on-Christian element from the teaching staff of the remaining schools and to devote any sum thus saved and men thus rel-ased to other evengelistic work, and

Resolved: 2. That my change advocated by the Mission take effect immediately. (In report of this Consittee the Masions resolved not to

abandon any of the present schools.)

2. We would suggest the following practical expedient for increasing the Evangelistic efficiency of our schools and for extending our work among the poorer and more ignorant classes without materially increasing our annual expediture:

Mamely, that whenever feasible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, he appointed Superintendents of schools and thus save the cost

of expensive headmasters."

oth reference to the third enquiry, the Funjab Mission made the following report:

1. There is one of the periods of the in each class devoted to prayer and Dible instruction.

2. It occurs in the middle of the day's work.

3. Attendence on this exercise is as rigidly enforced as that upon any of the secular daties.

4. Lather then give this instruction into the hands of even a native Christian teacher, who might be wenting in religious enthusiasm in his work, the Missionary Professors take this religious exercise themselves.

5. The number of students is so large that no daily religious exercises are conjucted with the whole body of students in one assembly, as so much the rould have to be sont in getting them seated in the Hall and again redistributed to their classes. It is thought better to conduct the daily religious exercises by classes, thus giving each missionary professor work in this line. Once a month a general meeting of the Temperance cociety is held, which is opened by prayer.

6. In working the curriculum, only one non-Christian 'ssistant rofessor is employed in the English subjects. Three non-Christians are employed to teach the Criental classics, which, at present at least, seems to

be unevoidable.

7. The "Lake Memorial Fund," established years ago, in honor of Colonel Edward Lake, a former fund of ficial and a warm friend of the College and of our designaries, though it does not be long to us, yet furnishes a valuable stimulus to the students of our college in Bible Study, as well as to others in the Province. This is shown by the fact that in the late examinations for the prizes of that Fund, quite a number of our College students competed, and all the prizes given were secured by students of the Lahore College.

8. The rolessors are careful in teaching the secular subjects, to teach them from a decidedly Christian standpoint wherever the subject is capable of such treatment. This furnishes one weighty argument for the maintenance of a Coristian College, viz., that the educated men of the country may have it emonstrated before them that high intelligence and education are possible, consistently, with earnest Christian belief.

9. The colleg is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the English speaking

natives both in and outside of the College.

10/ 'mother Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of them are zealous Christian young men.

In view of the above facts to feel warranted in assuring the Board and our friends in the prominence is given to the "Christien element in the curriculum" that is practicable, and quite assuch as in any college in therica."

I might add, with reference to the Forman Christian College now, that it has 14 professors of whom 10 are Christians. The total attendance last year was 410, of whom 201 were Mindus, 141 Commendens, 20 Christians, 27 Tikhs, and three others. Apart from the salaries of the missionaries teaching in the college, the institution was entirely solf-sa porting, receiving from students' fees Rupees 25677. from Government grants Rupees 1400. This there are four non-Christian professors, accordingly, the Soard does not a end a dollar upon them, nor upon any of the Christian professors saye the foreign mis ionaries. Of the present evengs listic influence of the institution, Tr. Priswold, who was acting a principal during Dr. Eving's furlough, writes:

college, there is a devotional period every day when the whole college is assembled in the main hall; the Bille is read and a brief address of from fifteen to twenty minutes in leggth if given by the principal or professor in charge, followed by prayer. Oftentimes distinguished persons from the outside, travellers, visitors or dissiparies, are asked to address the students. Then there is a half hour of Bible study five times a week. These classes are taught by the Christien professors. The saljects taught are in a rough and ready way graded. They begin with the gospels setting forth the life of Christ. Later on, the Epistles are taken up. Not many lessons are taken from the Old Testement. There is liberty for individual teachers to specialize if they wish to do so.

is to the evangelistic importance of the Christian College, the principal said in trief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Tunjab. Here, too, are born the Raders of the Christian community; to wit, our pastors, evangelists, and head masters, etc. Here, too, Christian young men can get an education under Christian influences, one of whom are led into the ministry. I few of the students take part in evangelistic work.

The results of the College work as seen in the Christian men educated here, alone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni."

To the fourth inquiry, the Punjab and Borth India Bissions replied jointly:

"Is the system of government aid to schools accompanied with government restriction consistent with their highest efficiency as missionary agencies? In order to enswer this question satisfactorily, we must consider the rules in which the revernment aid is granted to our schools. They are as follows:

l. certain standard of secular education must be maintained.

2. It should not be granted free, but on the payment of wortain fees which are in certain proportion to the fees enforced in government schools of

similar standing.

3. Certain books should be kent and statistics submitted to govern

3. Certain books should be kept and statistics submitted to government.

41

The schools should be open to the irspection of government

officers and subject to exeminations appointed by government.

5. The school-house should be sufficiently large and built on

principles of sanitation.

n a careful consideration of these rules, we have no hesitation in saying the receiving of government aid is not inconsistent with the highest officiency of our schools as missionary agencies. They may sometimes cause anaoyance and have greatly increased our work, but they do not stand in the ray of usefulness of schools as evangelistic agencies.

1. Seconse the restrictions alove mentiones do not in the least interfere with our instruction in the Dible, Evidences of Christianity and other religious books. 'ttempts have been made to ake religious instruction in Mission Tchools optional, but up to this without success, and as long as our hands are not tied doen in this respect, to have no resson to bject to overment sid.

2. In our opinion they echance the efficiency of our scho is and give them a prestige in the eyes of the people. The v ry fact that the Inspector's visia and criticism are expected ceps the teachers and even the

Euperintendents up to the mair in the work.

3. If we give up government grant-in-aid, . cannot live up the government stemmard of education nor the examinations prescribed by it. It is these latter which interfere with our full instruction in the lible, and not he grant-in-aid."

The specific question suggested by "". over nee's report, however, would be as in thether something should be done further, at the present lime, ith reference to the continuou use of mon-Christian teachers.

This postion can, I Wink, be considered satisfactorily only then the fact is longistout, which thus far, I think, has not been sufficiently noted; namely, that the found is a enting or chiefly no missionary money on the employment of non-Christian tachers. : clear distinction needs to be made between our chools for Christians in -adia and the schools for .on-Christiens, which we are conducting as discionary a encies. In the Punjah Bission, for example, se have the following educational institutions:

"For Indian Christians, there are too High Tchools, off for loys and the other for girls; tro Industrial and Orphen Cchools, one for boys and the other for girls, oth graded as middle schools two Praining (chools for village boys and girls, one for each sex; and 16 primary village schools for village thristians.

There is also a onen's High chool and College for Europeans an: Eurasians at Landour, where in 'ian Christian girls may also be received.

For non-Christians, there are now five High Schools and onemiddle school for boys. Connected with these are 13 brench schools of the primary grade, three middle schools for girls, and, separate from these, 10 primary girls' schools. It the head of this system there is the formen Christian

Collegs for young men, affiliated with the Tunjab University, to which young women may be admitted.

In all these are two colleges; & high schools, which include all grades; 4 separate middle schools; and 25 primary schools at central

stations; and 16 village schools.

The total attendence at these schools is as follows: Formen Christian College Toodstock High School and College 138 High Schools for Christians 282 High -chools for non-Christians 2164 Middle Schools for Christians 214 Middle Schools for non-Christians 199 Middle schools con-Christian girls 361 Fraining Schools Thanna and Firozpur 35 Frimary schools in cities 1426 Village schools (in part) 203 5432 Cotal

The total cost of these schools in 1997 was Rs. 223,607.

The sources of income were:

Tees
Grants-in-aid
Other sources in
Field
Board grant
Total
See 107,572
41,510
41,510
41,610
225,607.

these figures need to be separated, however. In the one hand, in the schools for Christians there are 669 boys and girls, and these schools cost Rs. 103,640. enmually, the fees for tuition and boarding bringing in a revenue of Rs. 56,428. The Coverment grants-in-aid grount to As. 12,869. There are other revenues amounting to As. 5199. This leaves a balance of Rs. 31 290, which is paid from the Wirslen funds, making an average cost per pupil, in these Christian schools, excluding sal ries of the foreign mi signary teachers, of a little over Rs. 47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The Mi sion would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported alost entirely by the fees an by the Jovernment. The Mission expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding feesare Rs. 51,134; from Government grant-in-aid, Rs. 28,441; from other

sources in India, Rs. 29916; From Mission funds through the Board, Rs. 10320, of about \$3000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest pieces of evangelistic work we have. I wan give the figures for the Boys' Schools in the Punjab Mission separately:

"Our schools for the education of non-Christian boys number five High Schools, one middle school, and the Forman Christian College in Dahore. There are also 13 primary schools connected with these High Schools. The total attendance is 3754, and the annual net cost to the Mission is Rs. 3548." In other words, the total cost to the Mission, excluding foreign missionary salaries, for these five high schools, Middle school, College, and thirteen primary schools, is (1000., or about 35 cents per annum each boy. does not begin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said that we are not spending a dollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools who are supported, not by Mission funds, but by fees and Covernment grant-in-In other words, it is just as though the Sovernment said to us, "Here are eighteen schools with 5700 boys in them. We will support these schools. Ve will pay the salaries of the teachers out of our grent and out of the fees. You can have these schools to control absolutely. You can put as such Christianity in them as you wish. Fill you take them on this basis ?" Now, for us to reply that we carmot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to me, is to take a position which confuses facts and which forfeitd enormous opportunity. To be sure, the Covernment is willing that we should employ entirely Christian teachers; and this is what we ought to do when we can; but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions ?

To the statement, therefore, that we are employing large numbers of

non-Christian teachers in India, it is to be raplied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian contraol and with as much Christianity in them as we are able to put in them, then that they should be abendoned or turned over to neutral influences, or to the Mohammedans or the Hindus or the Tryas.

I can analyze the situation in the Punjab Mission word in detail, if desired. One illustration will perhaps suffice. In lodiana we have two High "chools, one the Christian Boys' Boarding School, and the other the City Mission High School for non-Christians. In the former we have eleven teachers and a matron. All are Christians except four, and these are men of good character and generally efficient. Last year there were in all 139 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,195, of which the Rission treasury provided Rs. 8422. In the City Mission High Cchool for non-Christians, there were, except the Superintendent, who is a missionary, 16 teachers of whom four were Christians. The total attendence during the year was 298 boys, of whom only five were Christians. The cost of the school for the year was Rs. 11,084, of which the Mission treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$170,00% for the sake of having under our absolute control a High School with an attendance of 300 boys, where we have a missionary Superintendent and four Christian teachers and freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at Twolve o'clock, including the reading and explaining of a portion of Scripture, and prayer. testimony of Mr. Tracy, the Superintendent of this school, as to its value, is summed up thus:

In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Scripture, the Beatitudes, the Ten Commendments, the Lord's Prayer, pertions of the Bermon on the Mount, etc. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Daviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakened in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Tunjab, and can present facts, also, for the North India Mission, where there has been less attention paid to the use of mission schools as an agency to reach non-Christians than has been the case in the Tunjab.

It seems to me that these facts should temper an adverse judgment as to the continuence of our schools in India, even with the use of non-Christian teachers.

cannot be at once replaced by competent Christians. The Missions should make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importante of this.

Mr. illnutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of more money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do samething, but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Moard and the Missions and the Churches in India to hold the idea of teachers; (2) For the Missions and the Churches in India to hold the idea of teaching before the minds of young Christian men as a sacred calling.

(3) That all those engaged in educational work in India should be on the watch for capable individuals among the young men who can be personally influenced and drawn to give their lives to unselfish service.

'fter dictating this statement, the Monthly Prayer List of the Punjab Mission for Jecember, come to hand, and I venture to quote a part of it as showing how earnest is the lission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

"The following are the remests from the laudhiana station;

1. For the Mission High School, Ludhiana, that it may be made a true instrument of evengelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yie king to the ever present, ever powerful temptation to let secularities crowd out the teaching of the gospel.

2. Prayer for a Hindu Swami who seems near to Christ.

3. For Fundit Kanshi Nath an his family that they may be saved from a great temptation.

4. For the Church and community at Ludhiana, - for the spirit

of unity and devotion to Christ.

5. For the Boys' School, - for a spirit of revival among the Christian boys.

6. That in the re-organization of the staff of the C.B.B.S. the

men who are needed for such a school may be secured.

7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.

8. That the men of budhiana congregation may be made willing to

take part in the service of the church according to their abilities.

9. Pr y that we, as missionaries, may be so one with Christ the Con, that the lathor's heart may be revealed through us to men.

Thanna Station.

Harnest prayer is asked for the work in this district.

(a) In the School.

(b) Among the scattered Christian community.

(c) monst the con-Christian s of all classes, high and low.

Jagraon Station.

1. Priver for york opening among Churches in Sidhwa near Jagraon.

2. I teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils. Pray that this need may be supplied.

3. Prayer for the district.

(a) That the work done among the non-Christians may be fruitful.

(b) That the work done among the Christians may count much in

building up the communities in their spiritual growth.

(c) Pray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

I would add, also, that this year, for the first time, the Punjah Mission has assigned to its President the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Wherry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Therry's report presses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. He raises unflinchingly, also, the mestion as to the curtailment or readjustment of the work.

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I think that we owe ir. Teverance an additional debt for his most careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly far from what we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize. Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Hindus, the Mohammedans, and the Aryas. They antagonize our schools because that of their missionary efficiency. We would fain have them more efficient, but they are in some measure at least, accomplishing the ends we have in view is evidenced by the judgment of the defenders of the native religions.

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The second secon

It he dinner at the Metropolitan Club, on overber 9th, 1908, in Coverance, at the close of his cost feverable and sympathetic report on the Missions in India, expressed his grave concern at shot he regarded as the controls in the work in India; namely, the large superport of non-Christian teachers in the mission schools. These teachers seemed to him to be positively paralyzing elements, and he atsted it to be hid judgment that the restest real of the work in I dia was the displement of these teachers by Christians.

Mr. Tow-rence made it very plain that he thoroughly believed in educational missions, and he apposed the like of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure non it of mission times, but solely of the recommendant ineffective-ness of the method, as a Christian agency, when in the hands of non-Christian agents. He contention was that there should be a very much larger a senditure upon the mark, in order to note it possible for the missions to employ Christian terce as, we employeems with continue to note to non-Christians.

both the dissioner's in india and to all the students of dission early the for years. In 1888-89, the Proc Church of couldn's established to India to investigate the desions there, and especially the postion of educational tork. The question of the use of non-Christian teachers was before this deputation. The description, a neighbor of Professor linesay on the fally, stated in their report:

of non-C ristion teachers. To do not propose to give any statistics here;

It is arough to app that we have by far too many a ch teac are in our schools. It is argued that, for the most part, these we are not heathers. They are men who brow and a mire Christian truth, but the lave not the courage or the conviction which will enable them to give up all for Christ. Is are afraid that there are a rest many teachers in our Mig Tchnols who can scarcely be describe in this approach. They even if this descrition were true, we cannot but think that their employment in Mission Tchnols is not beneficial to the real end and aim of Christian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is of a ceasary to become a Christian. The quite confess that it is easy to content or deplore the aractice of heri g non-Christian teachers in our schools; the difficulty

is to fine teachers who are christians.

the "fficilty of obtaining native thristians as teac era in Colleges whilligh chools consists in the fact that such teachers must be highly adapted men, on' highly educate' notive Christians are few in number and have now monycareers open to them which are very such some resummentative then any ark they can get as teachers in distant tigh chools. In the Travince of Dengal, out of 4494students attending art colleges, 4162 were Mindus, 217 were observe ens, and only 20 were native Christians, an of these 20 robibly one-third were studying with the intention of going on to the professions of law, madicine and engineering. In the -rovince of Bombay, out of 1633 students receiving a wiversity education (including professional colleges) 51 were Christi na, 1858 were lindus, 3 ere obcomplana, and 417 ver largia; and of these 51 Chelstiens, only 20 were attending art classes, the others were studying In the province of Madras, out of 3086 law, redicing and engineering. stu ents in arts colleges, 235 tero Christians, 46 vers 'chermedans, 2710 sere Nindus, of the 275 Christiens, 208 were at Busion Colleges, own Catholic, iniscopal, realeyen, etc., the impost number in may one colleges leing at the Christian College, saires. The mubile service attracts by far the largest munior of educated at vienta, and it is open to native Christlans. It ensures Then good may, social prestige, and a reneion t varie the end of life. t is not to be wondered at that the invistions are attracted to it, en it is a atter for congrutulation to fin year after year a amoning proportion of native unristions occupying influential to tions a ong their fellow-countrymen.

on high schools, and our remarks do not apply to the much easier problem of producing tenders in or any chools in our 'vangelistic designs. I commot help binking that in fadres and in Dengal our missioneries have to being high schools, and fever schools bean a such larger proportion of the stion teachers. A lise think that a or Church might have had a much larger supply of Christian agents even if the highest class education by, if it had raid one attention to e deather as a nema of bulling up the native trist an community. It is hardly fair to compare our educational missions with the succeived missions of any other instant. Church, and contrast the proportion of on-Christian teachers emboyed; for our succeion, so far we are adoptionally for observing, is very much siter, and therefore requires an electionally

swerior class of en."

The same year the istablished that had rotted took up the postion, and r. McTortrie, the Common of the Poreign Wissians Committee, addressed a letter on the subject to indicate mission ries and civilians in India. The letter included five postions, the letter of which was, Thether the practice of employing heather teachers in our colleges and schools should

be continued." Lave a copy of the replies received, the substance of which is included in the following items in the linex:

Tion-Chaistin Teschers:

They should be got rid of as soon as possible.

To ought to contract a rephere of vor', rather than have them.

To employ them is a neglect of our duty.

Their engloyment still unavoidable.

The read of them argues for the cossation of unnecessary schools.

They should not in a light that them.'

Often better then nominal Christians.

-hey do not in a religious instruction.

Many of them are weder Christian influence.

-t mult be among to dismiss them all at memora.

There should be them is too much pressed.

There should be no lard and fast rules.

Might sometimes be employed.

Ing. toch condity from the Fible.

The advanter should in no case be a non-Christian."

These various points are elaborated from the letters, which are from the ablest electors and Christian civilians. Any one desiring to study this question should read those letters. Their general tenor is, that under the existing conditions and within the limitations set by the electors, the use of each teachers is legitimate, although all would seem to agree with the judgment of the Lev. 1.7. Ilmutt, of the Cembriage dission to delhi, who says, in a unper on the Present Beeds of the Christian educational inter rise in India, "

on his such of instruction. It is still, for the desired to corry on his such of instruction. It is still, for the desired that such it was obviously necessary, if the work was to be done at all, that such teachers should be embryed, the ret stop now to consider viother the series or right in the first instance for such a course to be adopted. I believe specificht that the sas as justifiable as it we indispensible. But the inaugurators of the revenent can never have supposed, much less desired, that the embry ont of such teachers should be capthing but rovided at red temporary. I now the first it must have been recognized that a Mission blood or College on it properly to be samed exclusively by the interior teachers. Terhaps this rimary axion was not as clearly exphasized as it sight have been. Terhaps their successors have too readily allowed themselves to acquience in the continued employment of non-Cristians, as if it were an inevitable necessity, however this may be, I no of no aducational missionary who case we deployed the fact that after the layer of so many years the supply of Christian mesters is still no rull that we even now have to rely untily on the services of non-Christians for all but the cost important posts in our chools.

The Ceneral Secondly of the -stablished Church considered all the correspondence

not a increased by the devotion of more missionary time, aspecially to the superintendence of the schools for non-Christians.

3. - is to now effective the Pormen Christian College, at Lahore, was as a missionary institution, and what attention was given in it to direct evengelistic influence.

4. - Thether the Covernment grants-in-mid might on relinquished at least in the case of the Poman Christian College, on the supposition that they hampered the schools as missionary agencies.

To these inquiries the Missions made full replies, ond I have gathered the correspondence together.

The development of the work in the His ions during the last fifteen years has been directly in line with the first two inquiries of the Board. The two Warthern Inlia Hissions jointly took a tion on the subject in 1801, is follows:

that the reference to the inquiry whether it is expedient for

our missioner to the less ? their every to advention I were and the

to evangulism, your Committee would suggest:

I ucational work is not more than the circumstances of our field rander desirable. In nine of our districts, viz., Inhore, Jahander, Lodiens, Imbala City, Dehra, Jaharanpur, Furrukahabad, Mainpuri, and Illahabad, there are ligh chools; and in six, viz., Thansi, Stawah, Cuslion, Leistiu, Resignance, and Ferezepore no such schools. The obselencies in charge of the schools are in every case but Superintendents and cripture teachers, devoting the bulk of their time to general everyelistic work. The Labore College is the only institution employing an considerable portion of the time of mission-arise in secular teaching, while even there the teachers are able to devote a part of their time to energl evenglistic work in addition to their regular Cripture teaching in the College.

But in view of the curvellous openings in the providence of God for Evangelistic work among the low caste and the impossibility at present of receiving more on and reans for this work; It is recommended that one or more of the High Tchools in each dission be closed, and to this end.

Resolved; 1. That this joint session request each dission to appoint a Cosmittee of not less than five members each; to consider at this meeting the properiety of closing some of their is sion schools in order to eliminate, as far as possible, the con-Christian element from the teaching staff of the remaining schools and to devote my man thus saved and men thus released to other evangelistic work, and

Resolved: 2. That by change advocated by the Masion take effect immediately. (On report of this Committee the Masions resolved not to

whendon any of the present schools.)

creasing the Evengelistic efficiency of our schools and for extending our work among the poorer and more ignorant classes without materially increasing our annual expenditure;

Manely, that whenever feasible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, be specially detected and sent out

of expensive headmesters.

with reference to the third endiry, the lunjab dission made the

following report:

11. There is one of the parious of the in each class devoted to arriver and libbs instruction.

2. It occars in the middle of the day's work.

3. "thendence on this exercise is as rigidly enforced as that

upon my of the secular duties.

4. Lather then give this instruction into the hands of even a native Christian teacher, who light o wanting in religious enthusiasm in his work, the "issionary Professors take this religious exercise themselves.

5. The denor of students is so large that no delly religious exercises are conducted with the whole body of students in one assembly, as so much time would have to estent in getting then seated inthe Hall and again redistributed to their classes. It is timight better to conduct the dully religious exercises by classes, thus giving each historiary professor work in this line. The a month a general meeting of the Temperance locisty is held, which is opened by prayer.

o. In working the curriculum, only one non-Christian asiatent rowasor is employed in the anglish subjects. The enough is the asiatent curriculum, only one non-Christian asiatent employed to teach the Calental classics, which, at present at least, seems to

be unevertable.

7. The "Late Tempelal Prod," established years ago, in honor of Colonel Lawrd Late, a former we ab official and a warm in ad of the College and of our dest maries, though it does not belong to us, yet furnishes a valuable stimulus to the students of our college in this tudy, as follow to others in the Province. This is shown by the fact that in the late exceptations for the crizes of that wol, take a number of ur college statents competed, and all the primes given were secured by students of the labore College.

3. The 'ro. cosors are crroful in teaching the secular subjects, to teach hem rome decidedly thristine standpoint wherever the subject is expelle of such treatment. This furnishes one weighty argument for the maintenance of a C ristian College, viz., that the educated hen of the country my have it emmatrated tofore them that high intelligence and concation are possible, consistently, with earnest Christian College.

9. He college is the nucleus for a series of locatives on Christian subjects by professors and visitors for the length of the leghter ing

natives both in end outside of the College.

10/ toother Christian inflance of great value it that of the native Christian statents over their fellow-students. There are at present thenty-four Christian students, some of the are scalous Christian found man.

in view of the elove facts to feel warranted in assuring he loard and our friends in inerica that in our college at Lahore al' the remission is viven to the "Christian element in the curriculum" that is practicable, and gite assuch as in any college in inerica."

I might add, with reference to the for an Christian College now, that it has laprofessors of about to are Christians. The total attendence last peer was 410, of about 201 were inclus, 141 blummedens, 20 Christians, 27 like, and three others. Spart from the soluties of the missioneries teaching in the college, the institution was entirely self-an porting, receiving from students' feas duples 25677. from Covernment grants upons 5400. hile there are the not of the professors, accordingly, the found does not now a billar upon them, not upon my of the Christian professors says the foreign missionaries. If the case t evangetistic influence of the institution, from the world, the mass setting a principal during Or. Eming's furlough, writes:

college, there is a devotional period every day when the whole college is assembled in the main hall; the Male is reported a larief eldress of from Officen to twenty minutes in leggth if given by the princip lor professor in charge, followed by prayer. Oftentimes distinguished persons from the outside, travellers, visitors or designaries, are asied to address the students. Then there is a half hour of Mible study five times; week. These classes are taught by the Christian professors. The sujects taught are in a rough and ready way graded. They begin with the pospels setting forth the time of Christ. Liter on, he spistles are taken up. Not a my lessons are taken from the Old Testment. There is literly for individual teachers to specialize if they wish to do so.

principal and in what that the college is a place where () pick as teath one is borne by their teaching before the people of the unjab. Here, wo, are born the leavers of the Christian community; to wit, our pastors, or more ists, and head masters, etc. If re, too, Christian young son assignt as education under Christian instruments, our of show are leavened the sin stry. The of the students take part in evangelistic work.

The red discontinuous contents of the College work as seen in the Carlest note incented here, alone justify the labor and expense. But to this must be added the changed lives of some non-Caristians and the general north and late lectual uplift as seen in the lives of the alumni."

To the fourth inquiry, the Punjeb and Borth India Missions replied jointly:

ment restriction consistent with their highest efficiency as missionery agencies ?

in order to enswer this question satisfactorily, so cast a neiter the
rules in with the overnment aid is graded to our schools. They are as
follows:

1. ' contain standard of secular elucation must be mainteined.
2. It should not be granted free, but on the present of worthin free which are in certain proportion to the free enforced in government schools of similar standing.

3. Cortain books should be kept and statistics submitted to govern-

exemt.

4. The schools should be open to the inspection of government

officers and subject to examinations a pointed by government.

The school-house should be sufficiently large and built on

principles of semilation.

in saying the receiving of government aid is not inconsistent with the highest officiency of our schools as missionary agencies. They may sometimes cause encoyance and have greatly increased our work, but they do not stand in the way of usefulness of science as everyofficiens.

interfere with our interaction is the Utile, which not in the least other religious books. Ittempts have been made to take religious instruction in the long of the stients instruction in the long charles outled down in this respect, we have no reason to bject to out a not it.

2. In our opinion they cohence the efficiency of our schools and five that a prestige in the eyes of the people. Very fact that the Inspector's visit and criticism are expected seeps the teachers and even the

Turned about the to the me of in the work.

5. If we give up government grant-in-aid, a cennot give up the common standard of which for the extrinctions prescribed by it. It is these latter which interfere with our full instruction in the libit.

towever, would be on a clather our thing should be done further, at the

The presion on, I dink, he rounded on an extensity only on the flot is roughtout, which the far, I while, an not a consulticiently noted; namely, that he good is a onling proticelly no disciously money as a exployment of non-Curistian technics. It is a distinction rouse to be made tetreshour obtains for ('rist' as in -all and the schools for on-Curist) as, the we are consisting as designing a decision of a training on in the finish.

The for example, a love the fell ring admentional institutions:

end the other for girls; two ladustrid and Orphen Cohools, one for loys and the other for girls; two ladustrid and Orphen Cohools, one for loys and the other for girls, oth grade as middle schools two fraking comols for village boys and girls, one for each sex; and lG primary village schools for village (hris lans.

There is also a comen's High Tohool and College for huropeans and furnishing at a neturn, where in isn their parts may also be received.

For non-Christians, there are now five High Tchools and enemiddle school for boys. Connected with these are 13 branch schools of the primary grade, there middle schools for girls, and, separate from these, 10 primary girls' schools. It the bead of this system there is the common Carlstian

College for young men, effiliated with the Tunjab University, to which

young women may be admitted.

In all these are two colleges; % high schools, wideh include all grades; 4 separate middle schools; and 25 primary schools at control

stations; and 16 village schools.

The

ik.	total attendence at those schools is a	s follows:
4	Formen Christian College	410
	Woodstock High Tchool and College	138
	ligh Telegals for Christians	282
	High tcheols for non-Christians	2104
	Middle Chools for Christians	21A
	Middle Schools for non-Christians	199
	Middle schools con-Christian girls	361
	Treining Tehenis Themas and Firozpur	35
	Frimery schools in cities	1426
	village schools (in part)	208
	intel	5457

The total coet of these schools in 1907 was Rs. 223,607.

the sources of income were:

Tens
Srants-in-aid 41,510
Wither sources in field 33,115
Sourd grant 41,610
Total As. 203,607.

those figur a need to be separated, however. In the one hand, in the schools for Christians there are 669 boys and girls, and these schools cost As. 105,640. ermelly, the fees for tuition and boarding bringing in a revenue of Es. 56,428. The Coverment grants-in-aid againt to is. 12,869. There are other revenues ecounting to Ms. 5199. This leaves a belience of Rs. 31,290, which is paid from the Mission funds, making an average cost per pupil, in these Christian schools, excluding sal ries of the foreign mi sionary teachers, of a little over Rs. 47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from dission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The M sion would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported al ost entirely by the fees ent by the Covernment. The Mission expenditure for non-Christians is inconsiderable. The receipts from thition and boarding Passare Rs. 51, 154; from Covernment grent-in-sid, Rs. 28,441; from other

garces in India, Rs. 20016; from Mission funds through the Board, Rs. 10320, of about \$3000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest pieces of evangelistic work we have. I was give the figures for the Boys' Schools in the Dunjab Mission separately:

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"Our schools for the education of non-Christian boys number five High Tchools, one middle school, and the Forman Christian College in halore. There are also 13 primary schools connected with these High Cabools. The total attendance is 3754, and the enaual not cost to the Mission is Rs. 3548." In other words, the total cost to the Mission, excluding foreign missionery salaries, for these five high schools, Middle school, College, end thirteen primary schools, is \$1000., or shout 55 cents per snum each boy. does not legin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said that we are not spending a dellar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools she are supported, not by Mesion funds, but by fees and Covernment grant-in-In other words, it is just as though the Covernment said to us, "Here ald. are eighteen schools with 3700 beys in them. We will support these schools. "o will pay the unlaries of the teachers out of our great and out of the fees. Tou can have those schools to control shadinely. You can put as such Christianity in them as you wish. "ill you take them on this basis ?" How, for us to raply that we carnot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to re, is to take a position which confuses facts and which forfeits enormous apportunity. To be sure, the Covernment is willing that we should employ entirely Christian teachers; and this is what we ought to do when we can; but englit we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to men these institutions ?

To the statement, therefore, that we are employing large numbers of

non-Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian control and with as much Christianity in them as we are able to put in them, then that they should be abendoned or turned over to neutral influences, or to the Mohemmedans or the Hindus or the Tryas.

I can analyze the situation in the lunjab Mission were in detail, if desired. One illustration will perhaps suffice. In Lodiana we have two High "chools, one the Christian Doys' Doarding School, and the other the City Mission High School for non-Christians. In the former we have eleven teachers and a matron. 'Il are Christians except four, and these are men of good Cherocter and generally efficient. Last year there were in all 139 bys in attendance, only one of whom was a non-Christian. The total most of the school was Rs. 15,195, of which the dission treasury provided Rs. 3422. In the City Mission High School for non-Christians, there were, except the Opperintendent, who is a missionery, la to achors of whom fore were Christians. attendence during the year was 200 boys, of whom only five were Christians. the cost of the school for the year was he. 11,084, of which the Wasien treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending As. 500, or less then \$170.00% for the sale of having under our absolute control a High School with on attendence of 300 bays, where we have a missionary imperintendent and four Christian teachermand freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at Twelve o'clock, including the reading and explaining of a portion of Scripture, and prayer. testimony of Mr. Tracy, the Superintendent of this school, as to its value. is summed up thus:

In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Caripture, the Beatitudes, the Tea Commendments, the Lord's Prayer, portions of the Carmon on the Mount, etc. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Daviour of men. Converts are few, but we are breaking down idelatry, and caste is being weakened in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Tunjab, and can present facts, also, for the North India Mission, where there has been less attention paid to the use of mission schools as an agency to reach non-Christians then has been the case in the Dunjab.

It seems to me that these facts should temper an adverse judgment as to the continuence of our schools in India, even with the use of non-Christian teachers.

commot be at once replaced by competent Christians. The Missions should make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importance of this.

Mr. 'Ilmut's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of nore money for the employment of Christian teachers would not so far to remady the present situation. It would probably do semething, but the supply of Christian teachers is itself limited, and the effer of larger salaries would not be rithout its perils, especially if it comes to be understood that that is the way in which the Missions hope to remady the existing conditions. It seems to me that the right course is (1) For the Beard and the Missions to lay more emphasis upon the training of teachers; (2) for the Missions and the Churches in India to hold the idea of teaching before the minds of young Christian men as a sacred callingly

(3) that all the e engaged in educational work in India should be on the match for capable individuals enoug the young men who can be personally influenced and drawn to give their lives to unselfish service.

The distanting this statement, the Monthly Prayer Mat of the Tunjab Vission for December, come to hend, and I venture to quote a part of it as showing her earmest is the Fission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

"The following are the requests from the ludhiana station;

1. For the dission High School, Endhiana, that it may be made a true instrument of evengelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yie king to the ever present, ever powerful temptation to let secularities crowd out the teaching of the gospel.

2. Prayer for a Mindu Swami who seems near to Christ.

5. For Condit Kanshi Nath an his family that they may be saved from a great temptation.

4. For the Church and community at Ludhiana, - for the spirit of unity and devotion to Christ.

5. For the Boys' Chool, - for a spirit of revival among the Christian boys.

6. That in the re-organization of the staff of the C.B.B.T. the

7. That more of the students may choose teaching as a profession

and may fit themselves for this line of Christian service.

3. That the men of lauthiana congregation may be made willing to take part in the service of the church according to their abilities.

9. Pr-y that we, as missionaries, may be so one with Christ the Ton, that the Father's heart may be revealed through us to men.

Thema Station.

Harnest prayer is asked for the nork in this district.

(a) In the School.

(b) mong the scattered Christian community.

(c) Tronst the con-Christian s of all classes, high and low.

Jagraon "tation.

1. Priver for york opening among Churches in Sidhwa near Jagreon.
2. teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils.
Pray that this need may be supplied.

3. Preyer for the district.

(a) That the work done among the non-Christians may be fruitful.

(b) That the work done among the Christians may count much in

building up the communities in their spiritual growth.

(c) Fray for us and all our fellow-workers, that we may be mick to hear His voice and see His guiding hand in all the work."

I would add, als, that this year, for the first time, the Punjah Mission has assigned to its fresident the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Wherry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Wherry's report presses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. He raises unflinchingly, also, the question as to the curteilment or readjustment of the work.

I have spoken chiefly of the Dunjah Mission in this statement because neither of the other two Missions has made as much use of schools as the Dunjah Mission, and the facts of the work in the Dunjah present the whole question in its neutest form.

careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly for from what we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to burning over these agencies to those who will openly entagonize Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Mindus, the Mohammedans, and the tryas. They antagonize our schools because that of these missionary efficiency. We would fain have them more efficient, but they are in some measure at least, accomplishing the ends we have in view is evidenced by the judgment of the defenders of the native religions.

I would suggest that the Board would again express its gratitude to Mr. Deverance for his most helpful survey of the work in India, and that a copy of this statement be sent to Mr. Severance for his information, and the whole question be called afresh to the attention of the India Massions, with the

native workers and their rapid substitution for the non-Christian teachers, in all the stations of the Missions.

EDUCATIONAL WORK IN INDIA.

At the dinner at the Metropolitan Club, on November 9th, 1908, Mr. Severance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the weak point in the work in India; namely, the large employment of non-Christian teachers in the mission schools. These teachers seemed to him to be positively paralyzing elements, and he stated it to be hid judgment that the greatest need of the work in India was the displacement of these teachers by Christians.

Mr. Severance made it very plain that he thoroughly believed in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure upon it of mission funds, but solely of the weakness and ineffectiveness of the method, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger expenditure upon the work, in order to make it possible for the missions to employ Christian teachers, whose employment would cost more than the use of non-Christians.

The point which gave Mr. Severance concern, has given concern to both the missionaries in India and to all the students of mission work there for years. In 1888-89, the Free Church of Scotland sent a deputation to India to investigate the missions there, and especially the question of educational work. The question of the use of non-Christian teachers was before this deputation. The deputation, consisting of Professor Lindsay and Mr. Daly, stated in their report:

"One great difficulty with our High Schools is the employment of non-Christian teachers. We do not propose to give any statistics here;

it is enough to say that we have by far too many such teachers in our schools. It is argued that, for the most part, these men are not heathers. They are men who know and admire Christian truth, but who have not the courage or the conviction which will enable them to give up all for Christ. We are afraid that there are a great many teachers in our High Schools who can scarcely be described in this manner. But even if this description were true, we cannot but think that their employment in Mission Schools is not beneficial to the real end and aim of Christian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is not necessary to become a Christian. We quite confess that it is easy to condemn or deplore the practice of having non-Christian teachers in pur schools; the difficulty is to find teachers who are Christians.

The difficulty of obtaining native Christians as teachers in Colleges and High Schools consists in the fact that such teachers must be highly educated men, and highly educated native Christians are few in number and have now manycareers open to them which are very much more remunerative than any work they can get as teachers in Mission High Schools. In the Province of Bengal, out of 4494 students attending art colleges, 4162 were Hindus, 217 were Mohammedans, and only 29 were native Christians, and of these 29 probably one-third were studying with the intention of going on to the professions of law, medicine and engineering. In the Province of Bombay, out of 1633 students receiving a university education (including professional colleges) 51 were Christians, 1058 were Hindus, 35 were Hohammedans, and 417 were Parsis; and of these 51 Christians, only 20 were attending art classes, the others were studying law, medicine and engineering. In the province of Madras, out of 3036 stulents in arts colleges, 223 were Christians, 46 were Mohammedans, 2710 were Hindus. Of the 223 Christians, 208 were at Mission Colleges, Roman Catholic. Episcopal, Wesleyan, etc., the largest number in any one colleges being at the Christian College, Madras. The public service attracts by far the largest number of educated students, and it is open to native Christians. It ensures them good pay, so cial prestige, and a pension towards the end of life. It is not to be wondered at that native Christians are attracted to it. and it is a matter for congratulation to find year after year a growing proportion of native Christians occupying influential positions among their fellow-countrymen.

How can the difficulty be removed? We are speaking now of colleges and high schools, and our remarks do not apply to the much easier problem of producing teachers in primary schools in our Evangelistic Missions. We cannot help thinking that in Madras and in Bengal our missionaries have too many high schools, and fewer schools mean a much larger proportion of Christian teachers. We also think that our Church might have had a much larger supply of Christian agents even if the highest class educationally, if it had paid more attention to education as a means of building up the native Christian community. It is hardly fair to compare our educational missions with the educational missions of any other Protestant Church, and contrast the proportion of non-Christian teachers employed; for our education, so far as we have had opportunity for observing, is very much better, and therefore requires an educationally superior class of men."

The same year the Established Church of Scotland took up the question, and Dr. McMartrie, the Convener of the Foreign Missions Committee, addressed a letter on the subject to 100 leading missionaries and civilians in India.

The letter included five questions, the last of which was, "Whether the practice of employing heathen teachers in our colleges and schools should

be continued." I have a copy of the replies received, the substance of which is included in the following items in the Index:

"Non-Christian Teachers:

They should be got rid of as soon as possible.

We ought to contract our sphere of work, rather than have them.

To employ them is a neglect of our duty.

Their employment still unavoidable.

The need of them argues for the cessation of unnecessary schools.

They should not be called 'heathen.'

Often better than nominal Christians.

They do not give religious instruction.

Many of them are under Christian influence.

It would be wrong to dismiss them all at present.

The objection to them is too much pressed.

There should be no hard and fast rules.

Might sometimes be employed.

Many teach morality from the Bible.

A headmaster should in no case be a non-Christian."

These various points are elaborated from the letters, which are from the ablest educators and Christian civilians. Any one desiring to study this question should read these letters. Their general tenor is, that under the existing conditions and within the limitations set by the Missions, the use of such teachers is legitimate, although all would seem to agree with the judgment of the Rev. S.S.Allnutt, of the Cambridge Mission to Delhi, who says, in a paper on "The Present Needs of the Christian Educational Enterprise in India,:"

"We are obliged still to rely on non-Christian teachers to carry on the work of instruction. I say still, for when Mission Schools began it was obviously necessary, if the work was to be done at all, that such teachers should be employed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. believe myself that it was as justifiable as it was indispensable. inaugurators of the movement can never have supposed, much less desired, that the employment of such teachers should be anything but provisional and temporary. From the first it must have been recognized that a Mission School or College ou ht properly to be manned exclusively by Christian teachers. Perhaps this primary axiom was not as clearly emphasized as it might have been. Perhaps their successors have too readily allowed themselves to acquiesce in the continued employment of non-Christians, as if it were an inevitable necessity. however this may be, I no of no educational missionary who does not deplore the fact that after the lapse of so many years the supply of Christian masters is still so small that we even now have to rely mainly on the services of non-Christians for all but the most important posts in our Schools."

The General Assembly of the Established Church considered all the correspondence

not le increased by the devotion of more missionary time, especially to the superintendence of the schools for non-Christians.

- 3. As to how effective the Forman Christian College, at Lahore, was as a missionary institution, and what attention was given in it to direct evangelistic influence.
- 4. Whether the Government grants-in-aid might be relinquished at least in the case of the Forman Christian College, on the supposition that they hampered the schools as missionary agencies.

To these inquiries the Missions made full replies, and I have gathered the correspondence together.

The development of the work in the Missions during the last fifteen years has been directly in line with the first two inquiries of the Board. The two "orthern India Missions jointly took action on the subject in 1891, as follows:

"(a) With reference to the inquiry whether it is expedient for our missionaries to give less of their energy to educational work and more to evangelism, your Committee would suggest:

L. - That, in their opinion, the time and attention devoted to Educational work is not more than the circumstances of our field render desirate. In nine of our districts, viz., Lahore, Jakandar, Lodiana, Ambala City, Dehra, Saharanpur, Furrukahabad, Mainpuri, and Allahabad, there are High Schools; and in six, viz., Jhansi, Etawah, Gwalior, Sabathu, Hoshyarpore, and Ferozepore no such schools. The missionaries in charge of the schools are in every case but Superintendents and Scripture teachers, devoting the bulk of their time to general evangelistic work. The Lahore College is the only institution employing any considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their time to eneral evangelistic work in addition to their regular Scripture teaching in the College.

But in view of the marvellous openings in the providence of God for Evangelistic work among the low caste and the impossibility at present of receiving more men and means for this work; It is recommended that one or more of the High Schools in each Mission be closed, and to this end.

Resolved; 1. That this joint session request each Mission to appoint a Committee of not less than five members each, to consider at this meeting the properiety of closing some of their Mission schools in order to eliminate, as far as pessible, the non-Christian element from the teaching staff of the remaining schools and to devote any sum thus saved and men thus released to other evangelistic work, and

Resolved: 2. That any change advocated by the Mission take effect immediately. (On report of this Committee the Missions resolved not to abandon any of the present schools.)

2. We would suggest the following practical expedient for increasing the Evangelistic efficiency of our schools and for extending our work among the poorer and more ignorant classes without materially increasing our annual expenditure:

Namely, that whenever feasible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, be appointed Superintendents of schools and thus save the cost

of expensive headmasters,"

With reference to the third enquiry, the Punjab Mission made the following report:

There is one of the periods of time in each class devoted to prayer and Bible instruction.

2. It occurs in the middle of the day's work.

3. Attendance on this exercise is as rigidly enforced as that upon any of the secular duties.

4. Rather than give this instruction into the hands of even a native Christian teacher, who might be wanting in religious enthusiasm in his work, the Missionary Professors take this religious exercise themselves.

5. The number of students is so large that no daily religious exercises are conducted with the whole body of students in one assembly, as so much time would have to be spent in getting them seated inthe Hall and again redistributed to their classes. It is thought better to conduct the daily religious exercises by classes, thus giving each missionary professor work in this line. Once a month a general meeting of tje Temperance Society is held, which is opened by prayer.

6. In working the curriculum, only one non-Christian Assistant professor is employed in the English subjects. Three non-Christians are employed to teach the Criental classics, which, at present at least, seems to

be unavoidable.
7. The "Lake Memorial Fund," established years ago, in honor of Colonel Edward Lake, a former Punjab official and a warm friend of the College and of our missionaries, though it does not belong to us, yet furnishes a valuable stimulus to the students of our college in Bible Study, as well as to others in the Province. This is shown by the fact that in the late examinations for the prizes of that Fund, quite a number of our College students competed, and all the prizes given were secured by students of the Lahore College.

8. The Professors are careful in teaching the secular subjects, to teach them from a decidedly Christian standpoint wherever the subject is capable of such treatment. This furnishes one weighty argument for the maintenance of a Christian College, viz., that the educated men of the country may have it demonstrated before them that high intelligence and education are possible, consistently, with earnest Christian belief.

9. The college is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the English speaking

natives both in and outside of the College.

10/ Another Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of whom are zealous Christian young men.

In view of the above facts we feel warranted in assuring the Board and our friends in America that in our college at Lahore all the prominence is given to the "Christian element in the curriculum" that is practicable, and quite asmuch as in any college in America."

I might add, with reference to the Forman Christian College now, that it has 14 professors of whom 10 are Christians. The total attendance last year was 410, of whom 201 were Hindus, 141 Mohammedans, 29 Christians, 27 Sikhs, and three others. Apart from the salaries of the mission ries teaching in the college, the institution was entirely self-su porting, receiving from students' fees Rupees 25677. from Government grants Rupees 5400. While there are four non-Christian professors, accordingly, the Board does not spend a dollar upon them, nor upon any of the Christian professors saye the foreign missionaries. Of the present evangelistic influence of the institution, br. Griswold, who was acting as principal during Dr. Ewing's furlough, writes:

"As to ways and means for building up character in the young men in college, there is a devotional period every day when the whole college is assembled in the main hall; the Bible is read and a brief address of from fifteen to twenty minutes in leggth if given by the principal or professor in charge, followed by prayer. Oftentimes distinguished persons from the outside, travellers, visitors or missionaries, are asked to address the students. Then there is a half hour of Bible study five times a week. These classes are taught by the Christian professors. The subjects taught are in a rough and ready way graded. They begin with the gospels setting forth the life of Christ. Later on, the Epistles are taken up. Not many lessons are taken from the Old Testament. There is liberty for individual teachers to specialize if they wish to do so.

As to the evangelistic importance of the Christian College, the principal said in brief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Punjab. Here, too, are born the leaders of the Christian community; to wit, our pastors, evangelists, and head masters, etc. Here, too, Christian young men can get an education under Christian influences, some of whom are led into the ministry. A few of the students take part in evangelistic work.

The results of the College work as seen in the Christian men educated here, alone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni."

To the fourth inquiry, the Punjab and North India Missions replied jointly:

"Is the system of government aid to schools accompanied with government restriction consistent with their highest efficiency as missionary agencies?

In order to answer this question satisfactorily, we must consider the rules in which the government aid is granted to our schools. They are as follows:

1. A certain standard of secular education must be maintained.
2. It should not be granted free, but on the payment of tertain fees which are in certain proportion to the fees enforced in government schools of

similar standing.

3. Certain books should be kept and statistics submitted to government.

4. The schools should be open to the inspection of government

officers and subject to examinations appointed by government.

5. The school-house should be sufficiently large and built on

principles of sanitation.

On a careful consideration of these rules, we have no hesitation in saying the receiving of government aid is not inconsistent with the highest efficiency of our schools as missionary agencies. They may sometimes cause annoyance and have greatly increased our work, but they do not stand in the way of usefulness of schools as evangelistic agencies.

l. Because the restrictions above mentioned do not in the least interfere with our instruction in the Bible, Evidences of Christianity and other religious books. Attempts have been made to make religious instruction in Mission Schools optional, but up to this without success, and as long as our hands are not tied down in this respect, we have no reason to object to government aid.

2. In our opinion they enhance the efficiency of our schools and give them a prestige in the eyes of the people. The very fact that the Inspector's visit and criticism are expected keeps the teachers and even the

Superintendents up to the makr in the work.

3. If we give up government grant-in-aid, we cannot give up the government standard of education nor the examinations prescribed by it. It is these latter which interfere with our full instruction in the Bible, and not the grant-in-aid."

The specific question suggested by "r. Severance's report, however, would be as to whether something should be done further, at the present time, with reference to the continued use of non-Christian teachers.

This question can, I think, be considered satisfactorily only when the fact is broughtout, which thus far, I think, has not been sufficiently noted; namely, that the Board is spending practically no missionary money on the employment of non-Christian teachers. A clear distinction needs to be made between our schools for Christians in India and the schools for non-Christians, which we are conducting as missionary agencies. In the Punjab Lission, for example, we have the following educational institutions:

"For Indian Christians, there are two High Schools, one for boys and the other for girls; two Industrial and Orphan Schools, one for boys and the other for girls, both graded as middle schools; Two Training Schools for village boys and girls, one for each sex; and 16 primary village schools for village Christians.

There is also a Woman's High School and College for Europeans and Eurasians at Landour, where Indian Christian girls may also be received.

For non-Christians, there are now five High Schools and onemiddle

school for boys. Connected with these are 13 branch schools of the primary grade, three middle schools for girls, and, separate from these, 10 primary girls' schools. At the head of this system there is the Forman Christian

College for young men, affiliated with the Punjab University, to which young women may be admitted.

In all these are two colleges; 7 high schools, which include all grades; 4 separate middle schools; and 25 primary schools at cent#al

stations; and 16 village schools.

The total attendance at these schools is as follows: Formen Christian College Woodstock High School and College 138 High Schools for Christians 282 High Schools for non-Christians 2164 Middle Schools for Christians 214 Middle Schools for non-Christians 199 361 Middle schools non-Christian girls 35 Training Schools Khanna and Firozpur Primary schools in cities 1426 Village schools (in part) 203 Total 5432

The total cost of these schools in 1907 was Rs. 223,607.

The sources of income were:

Fees 107,572

Grants-in-aid 41,310

Other sources in field 33,115

Board grant 41,610

Total Rs. 223,607.

hese figures need to be separated, however. On the one hand, in the schools for Christians there are 669 boys and girls, and these schools cost Rs. 103,840. annually, the fees for tuition and boarding bringing in a revenue of Rs. 56,428. The Government grants-in-aid amount to Rs. 12,869. There are other revenues amounting to Rs. 3199. This leaves a balance of Rs. 31 290, which is paid from the Mission funds, making an average cost per pupil, in these Christian schools, excluding salaries of the foreign missionary teachers, of a little over Rs. 47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The Mi sion would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported almost entirely by the fees and by the Government. The Mission expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding feesare Rs. 51,134; from Government grant-in-aid, Rs. 28,441; from other

sources in India, Rs. 29916; from Mission funds through the Board, Rs. 10320, of about \$3000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest pieces of evangelistic work we have. I can give the figures for the Boys' Schools in the Punjab Mission separately:

"Our schools for the education of non-Christian boys number five High Schools, one middle school, and the Forman Christian Col ege in Labore. There are also 13 primary schools connected with these ligh Schools. The total attendance is 3754, and the annual net cost to the Mission is Rs. 3548." In ther words, the total cost to the Mission, excluding foreign missionary salaries, for these five high schools, Middle school, College, and thirteen primary schools, is \$1000., or about 35 cents per annum each boy. does not legin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said that we are not spending a dollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Coristian teachers in these schools who are supported, not by Mission funds, but by fees and Government grants-inaid. In other words, it is just as though the Government said to us, "Here are eighteen schools with 3700 boys in them. We will support these schools. We will pay the salaries of the teachers out of our grant and out of the fees. You can have these schools to control absolutely. You can put as much Christianity in them as you wish. Will you take them on this basis ?" Now, for us to reply that we cannot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to me, is to take a position which confuses facts and which forfeits enormous opportunity. To be sure, the Government is willing that we should employ entirely Christian teachers, and this is what we ought to do when we can; but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions ?

To the statement, therefore, that we are employing large numbers of

non-Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian contraol and with as much Christianity in them as we are able to put in them, than that they should be abandoned or turned over to neutral influences, or to the Mohammedans or the Mindus or the Tryas.

I can analyze the situation in the Tunjab Mission more in detail, if desired. One illustration will perhaps suffice. In Lodiana we have two High Schools, one the Christian Boys' Boarding School, and the other the City Mission Migh School for non-Christians. In the former we have eleven teachers and a matron. All are Christians except four, and these are men of good character and generally efficient. Last year there were in all 139 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,195, of which the Mission treasury provided Rs. 8422. In the City Mission Migh School for non-Christians, there were, except the Superintendent, who is a missionary. 16 teachers of whom four were Christians. The total attendance during the year was 298 boys, of whom only five were Christians. The cost of the school for the year was Rs. 11,084, of which the lission treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$170,000 for the sale of having under our absolute control a High School with an attendance of 300 boys, where we have a missionary Superintendent and four Christian teachersaand freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at Twelve o'clock, including the reading and explaining of a portion of Scripture, and prayer. The testimony of Mr. Tracy, the Superintendent of this school, as to its value, is summed up thus:

In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Scripture, the Beatitudes, the Ten Commandments, the Lord's Prayer, portions of the Semmon on the Mount, etc. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Daviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakehed in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding Mouse. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Punjab, and can present facts, also, for the North India Mission, where there has been less attention paid to the use of mission schools as an agency to reach non-Christians than has been the case in the Punjab.

It sees to me that these facts should temper an adverse judgment as to the continuence of our schools in India, even with the use of non-Christian teachers.

It is to be deeply deplored that all these non-Christian teachers cannot be at once replaced by competent Christians. The Missions should make the development of such teachers the primary aim of their mission policy, and the Toard should exert a steady pressure to support the Missions in such a course. The dissionaries themselves realize the importante of this.

Mr. Allnutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of one money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do smething, but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Doard and the Missions to lay more emphasis upon the training of teachers; (2) For the Missions and the Churches in India to hold the idea of teaching before the minds of young Christian men as a sacred callings.

(5) That all the engaged in educational work in India should be on the watch for capable individuals among the joung men who can be personally influenced and drawn to give their lives to unselfish service.

After dictapting this statement, the Monthly Prayer List of the Dunjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

"The following are the requests from the Ludhiana station;

1. For the Mission High School, Ludhiana, that it may be made a true instrument of evangelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yielding to the ever present, ever powerful temptation to

let secularities crowd out the teaching of the gospel.

1. Prayer for a Mindu Swami who seems near to Christ.

3. For Dundit Manshi Math an' his family that they may be saved from a great temptation.

4. For the Church and community at Ludhiana, - for the spirit of waitr and devotion to Christ.

5. For the Boys' School, - for a spirit of revival among the Christian boys.

6. That in the re-organization of the staff of the C.B.D.S. the men who are needed for such a school may be secured.

7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.

3. That the .en of budhiana congregation may be made willing to take part in the service of the church according to their abilities.

3. Fry that we, as missionaries, may be so one with Christ the Con, that the Pather's heart may be revealed through us to men.

Thanna Station.

Earnest prayer is asked for the work in this district.

(a) In the School.

(b) Among the scattered Christian community.

(c) Amonst the con-Christian s of all classes, high and low.

Jagraon Station.

1. Prayer for work opening among Churches in Sidhwa near Jagraon.
2. A teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils.

Pray that this need may be supplied.

3. Prayer for the district.

(a) That the work done among the non-Christians may be fruitful.

(b) That the work done among the Christians may count much in

building up the communities in their spiritual growth.

(c) Fray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

I would add, als , that this year, for the first time, the Punjah Mission has assigned to its President the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Wherry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Wherry's report presses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers sho will be both Christian and efficient. He raises unflinchingly, also, the juestion as to the curtailment or readjustment of the work.

I have spoken chiefly of the Punjab Mission in this statement because neither of the other two Missions has made as such use of schools as the Punjab Mission, and the facts of the work in the Punjab present the whole question in its acutest form.

I thin that wowe in Severance an additional debt for his most careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly far from what we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize. Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Hindus, the Mohammedans, and the Aryas. They antagonize our schools because that of their missionary efficiency. We would fain have them more efficient, but they are in some measure at least, accomplishing the ends we have in view is evidenced by the judgment of the defenders of the native religions.

I would suggest that the Board would again express its gratitude to Mr. Deverance for his lost helpful survey of the work in India, and that a copy of this statement be sent to Mr. Severance for his information, and the whole question be called afresh to the attention of the India Missions, with the

assurance of the Board's approval of measures for the development of more native workers and their rapid substitution for the non-Christian teachers, in all the stations of the Missions.

EDUCATIONAL ORK IN INDIA.

At the dinner at the Metropolitan Club, on Movember 9th, 1908, Mr. Severance, at the close of his most favorable and sympathetic report on the Missions in India, expressed his grave concern at what he regarded as the weak point in the work in India; namely, the large employment of non-Christian teachers in the mission schools. These teachers seemed to him to be positively paralyzing elements, and he stated it to be hid judgment that the greatest need of the work in India was the displacement of these teachers by Christians.

Mr. Severance made it very plain that he thoroughly believed in educational missions, and he opposed the idea of closing any of the schools. His criticism was not of the use of the educational method, or of the expenditure upon it of mission funds, but solely of the weakness and ineffectiveness of the method, as a Christian agency, when in the hands of non-Christian agents. His contention was that there should be a very much larger expenditure upon the work, in order to make it possible for the missions to employ Christian teachers, whose employment would cost more than the use of non-Christians.

The point which gave Mr. Severance concern, has given concern to both the missionaries in India and to all the stu ents of mission work there for years. In 1888-89, the Free Church of Scotland sent a deputation to India to investigate the missions there, and especially the question of educational work. The question of the use of non-Christian teachers was before this deputation. The deputation, consisting of Professor Lindsay and Mr. Daly, stated in their report:

"One great difficulty with our High Schools is the employment of non-Christian teachers. We do not propose to give any statistics here;

it is enough to say that we have by far too many s ch teachers in our schools. It is argued that, for the most part, these men are not heathers. They are men who know and admire Christian truth, but who have not the courage or the conviction which will enable them to give up all for Christ. We are afraid that there are a great many teachers in our High Schools who can scarcely be described in this manner. But even if this description were true, we cannot but think that their employment in Mission Schools is not beneficial to the real end and aim of Christian Missions. They are living examples, whose very presence must suggest to our scholars that, after all, it is not necessary to become a Christian. We quite confess that it is easy to contemn or deplore the practice of having non-Christian teachers in pur schools; the difficulty

is to find teachers who are Christians.

The difficulty of obtaining native Christians as teachers in Colleges and High Schools consists in the fact that such teachers must be highly educated men, and highly educated native Christians are few in number and have now manycareers open to them which are very much more remunerative than any work they can get as teachers in Mission High Schools. In the Province of Bengal, out of 4494 students attending art colleges, 4162 were Hindus, 217 were Mohammedans, and only 29 were native Christians, and of these 29 probably one-third were studying with the intention of going on to the professions of law, medicine and engineering. In the Province of Bombay, out of 1633 students receiving a university education (including professional colleges) 51 were Christians, 1058 were Hindus, 35 vere Johannedans, and 417 were Parsis; and of these 51 Christians, only 20 were attending art classes, the others were studying law, medicine and engirneering. In the province of Madras, out of 3036 stu ents in arts colleges, 223 were Christians, 46 were Mohammedans, 2710 were Hindus. Of the 223 Christians, 208 were at Mission Colleges, Roman Catholic, Episcopal, Wesleyan, etc., the largest number in any one colleges being at the Christian College, Madras. The public service attracts by far the largest number of educated students, and it is open to native Christians. It ensures them good pay, so cial prestige, and a pension towards the end of life. t is not to be wondered at that native Christians are attracted to it, and it is a matter for congratulation to find year after year a growing proportion of native Christians occupying influential positions among their fellow-countrymen.

How can the difficulty be removed? We are speaking now of colleges and high schools, and our remarks do not apply to the much easier problem of producing teachers in primary schools in our Evangelistic Missions. We cannot help thinking that in Madras and in Bengal our missionaries have too many high schools, and fewer schools mean a much larger proportion of Christian teachers. We also think that our Church might have had a much larger supply of Christian agents even if the highest class educationally, if it had paid more attention to e-ucation as a means of building up the native Christian community. It is hardly fair to compare our educational missions with the e-ucational missions of any other Protestant Church, and contrast the proportion of non-Christian teachers employed; for our education, so far as we have had opportunity for observing, is very much better, and therefore requires an educationally

superior class of men."

The same year the Established Church of Scotland took up the question, and Pr. McMurtrie, the Convener of the Foreign Missions Committee, addressed a letter on the subject to 100 leading missionaries and civilians in India. The letter included five questions, the last of which was, "Thether the practice of employing heathen teachers in our colleges and schools should

be continued." I have a copy of the replies received, the substance of which is included in the following items in the Index:

"Mon-Christian Teachers:

They should be got rid of as soon as possible.
We ought to contract our sphere of work, rather than have them.
To employ them is a neglect of our duty.
Their employment still unavoidable.
The need of them argues for the cessation of unnecessary schools.
They should not be called 'heathen.'
Often better than nominal Christians.
They do not give religious instruction.
Many of them are under Christian influence.
It would be wrong to dismiss them all at present.
The objection to them is too much pressed.
There should be no hard and fast rules.
Might sometimes be employed.
Many teach morality from the Bible.
A headmaster should in no case be a non-Christian."

These various points are elaborated from the letters, which are from the ablest educators and Christian civilians. Any one desiring to study this question should read these letters. Their general tenor is, that under the existing conditions and within the limitations set by the Missions, the use of such teachers is legitimate, although all would seem to agree with the judgment of the Rev. S.S.Allnutt, of the Cambridge Mission to Delhi, who says, in a paper on "The Present Needs of the Christian Aducational Enter rise in India,:"

"Te are obliged still to rely on non-Christian teachers to carry on the work of instruction. I say still, for when Lission -chools began it was obviously necessary, if the work was to be done at all, that such teachers should be employed. I do not stop now to consider whether it was wise or right in the first instance for such a course to be adopted. believe myself that it was as justifiable as it was indispensable. But the inaugurators of the movement can never have supposed, much less desired, that the employment of such teachers should be anything but provisional and temporary. From the first it must have been recognized that a Mission School or College ou ht properly to be manned exclusively by Christian teachers. Perhaps this primary axiom was not as clearly emphasized as it might have been. Perhaps their successors have too readily allowed themselves to acquiesce in the continued employment of non-Christians, as if it were an inevitable necessity. however this may be, I no of no educational missionary who does not deplore the fact that after the lapse of so many years the supply of Christian masters is still so small t'at we even now have to rely mainly on the services of non-Christians for all but the most important posts in our Schools."

The General Assembly of the Astablished Church considered all the correspondence

gathered by Dr. McMurtrie and referred it to a strong committee, and then adopted the following recommendations presented by the Committee:

"1. - That in present circumstances our Missionary Educational Institutions institutions in India be continued, and be conducted upon the same principles as heretofore.

2. - That the utmost care be taken to uphold their missionary character, and to let it be distinctly seen that the great purpose of the Church in maintaining them is the conversion of India to God through Jesus Christ the Lord.

3. - That the instruction given them be made at all times thoroughly efficient, by the provising of a sufficient staff of labourers in the field.

4. - That with a view to efficiency and economy, any of the Institutions which are undermanned and cannot be strengthened, be united with others in the same locality if practicable, or be closed.

5. - That while it appears that the expenditure required for their maintenance is largely met by funds provided in India, in the form of students' fees and Government grants-in-aid, offorts be put forth to make the colleges as nearly as possible self-supporting.

6. - That the employment of non-Christian teachers in secular

branches be dispensed with as soon as possible.

7. - That communications to opened with other Protestant Churches that have missionary schools and colleges in India, with a view to co-operation or union wherever this might be found desirable for greater efficiency and economy."

Dr. Gillespie gave very a ecial attention to this also when he was in India, in 1890-91, and it was taken up by the Board on the basis of his report, and the whole juestion of the use of mission funds for the education of non-Christians and of the employment of non-Christian teachers in Mission Schools, was thoroughly canvassed at that time. It was decided that such educational work was legitimate, but that it ought to e thoroughly Christian, and that the use of on-Christian teachers where others were not available and under the conditions in which alone the Mission employed them, while unfortunate, was still the best that could e done under the circumstances, and preferable to the forfeiture of the opportunity to reach the large numbers made accessible through the schools.

The Board raised, however, several questions with the Missions in Northern India:

1. - As to whether the ratio of expenditure ought not to be dimini hed in favor of an increase of the village evangelistic work.

2. - Thether the evengelistic effectiveness of the schools might

not e increased by the devotion of more missionary time, especially to the superintendence of the schools for non-Christians.

- 3. As to how effective the Forman Christian College, at Lahore, was as a missionary institution, and what attention was given in it to direct evangelistic influence.
- 4. Whether the Government grants-in-aid might be relinquished at least in the case of the Forman Christian College, on the supposition that they hampered the schools as missionary agencies.

To these inquiries the Missions made full replies, and I have gathered the correspondence together.

The development of the work in the Missions during the last fifteen years has been directly in line with the first two inquiries of the Board. The two "orthern India Missions jointly took action on the subject in 1891, as follows:

"Qa) With reference to the inquiry whether it is expedient for

our missionaries to give less of their energy to educational work and more

to evangelism, your Committee would suggest:

l. - That, in their opinion, the time and attention devoted to Educational work is not more than the circumstances of our field render desirable. In nine of our districts, viz., Lahore, Jahandar, Lodiana, Ambala City, Dehra, Saharanpur, Furrukahabad, Mainpuri, and Allahabad, there are High Schools; and in six, viz., Jhansi, Etawah, Gwalior, Sahathu, Hoshyarpore, and Ferozepore no such schools. The missionaries in charge of the schools are in every case but Superintendents and Scripture teachers, devoting the bulk of their time to general evangelistic work. The Lahore College is the only institution employing an considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their time to general evangelistic work in addition to their regular cripture teaching in the College.

But in view of the marvellous openings in the providence of God for Evangelistic work among the low caste and the impossibility at present of receiving more men and means for this work; It is recommended that one or more of the High Tchools in each Mission be closed, and to this end.

Resolved; 1. That this joint session request each dission to appoint a Committee of not less than five members each! to consider at this meeting the propericty of closing some of their dission schools in order to eliminate, as far as possible, the non-Christian element from the teaching staff of the remaining schools and to devote any sum thus saved and men thus released to other evangelistic work, and

Resolved: 2. That my change advocated by the Mission take effect immediately. (On report of this Committee the Missions resolved not to

abandon any of the present schools.)

2. We would suggest the following practical expedient for increasing the Evangelistic efficiency of our schools and for extending our work among the poorer and more ignorant classes without materially increasing our annual expenditure;

Namely, that whenever feasible, missionaries adapted to educational work, either already on the field or to be especially selected and sent out from home, he appointed Superintendents of schools and thus save the cost

of expensive headmasters."

with reference to the third enquiry, the Punjab Mission made the following report:

"1. There is one of the periods of tie in each class devoted to prayer and Bible instruction.

2. It occurs in the middle of the day's work.

3. Ittendance on this exercise is as rigidly enforced as that

upon any of the secular duties.

4. Rather than give this instruction into the hands of even a native Christian teacher, who might be wanting in religious enthusiasm in his work, the Missionary Professors take this religious exercise themselves.

5. The number of students is so large that no daily religious exercises are conducted with the whole body of students in one assembly, as so much time would have to be sent in getting them seated inthe Hall and again redistributed to their classes. It is thought better to conduct the daily religious exercises by classes, thus giving each missionary professor work in this line. Once a month a general meeting of tje Temperance Society is held, which is opened by prayer.

6. In working the curriculum, only one non-Christian 'ssistant rofessor is employed in the English subjects. Three non-Christians are employed to teach the Oriental classics, which, at present at least, seems to

be unavoidable.
7. The "Lake Memorial Fund," established years ago, in honor of Colonel Edward Lake, a former Tunjab official and a warm friend of the College and of our missionaries, though it does not belong to us, yet furnishes a valuable stimulus to the students of our college in Bible Study, as well as to others in the Province. This is shown by the fact that in the late examinations for the prizes of that Fund, quite a number of our College students competed, and all the prizes given were secured by students of the Lahore College.

8. The Trolessors are careful in teaching the secular subjects, to teach them From a decidedly Christian standpoint wherever the subject is capable of such treatment. This furnishes one weighty argument for the maintenance of a C: ristian College, viz., that the educated men of the country may have it demonstrated before them that high intelligence and education are possible, consistently, with earnest Christian belief.

9. The college is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the English speaking

natives both in and outside of the College.

10/ Inother Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of whom are zealous Christian young men.

In view of the above facts we feel warranted in assuring the Board and our friends in America that in our college at Lahore all the prominence is given to the "Christian element in the curriculum" that is practicable. and quite asmuch as in any college in America."

I might add, with reference to the Forman Christian College now, that it has 14 professors of whom 10 are Christians. The total attendence last year was 410, of whom 201 were Hindus, 141 Mohammedans, 29 Christians, 27 Sikhs, and three others. Apart from the salaries of the mission aries teaching in the college, the institution was entirely self-su porting, receiving from students' fees Rupees 25677. from Covernment grants Rupees 5400. While there are four non-Christian professors, accordingly, the Board does not spend a dollar upon them, nor upon any of the Christian professors saye the foreign missionaries. Of the present evangelistic influence of the institution, or Criswold, who was acting as principal during Dr. Ewing's furlough, writes:

"As to a ays and means for building up character in the young men in college, there is a devotional period every day when the woole college is assembled in the main hall; the Bible is read and a brief address of from fifteen to twenty minutes in length if given by the principal or professor in charge, followed by prayer. Oftentimes distinguished persons from the outside, travellers, visitors or missignaries, are asked to address the students. Then there is a half hour of Bible study five times a week. These classes are taught by the Christian professors. The subjects taught are in a rough and ready way graded. They begin with the gospels setting forth the life of Christ. Later on, the Epistles are taken up. Not many lessons are taken from the Old Testement. There is liberty for individual teachers to specialize if they wish to do so.

Is to the evangelistic importance of the Christian College, the principal said in brief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Punjab. Here, too, are born the leaders of the Christian community; to wit, our pastors, evangelists, and head masters, etc. Here, too, Christian young men can get an education under Christian influences, some of whom are led into the ministry. I few of the students take part in evangelistic work.

The results of the College work as seen in the Christian men educated here, alone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as seen in the lives of the alumni."

To the fourth inquiry, the Punjab and North India Missions replied jointly:

"Is the system of government aid to schools accompanied with government restriction consistent with their highest efficiency as missionary agencies?

In order to answer this question satisfactorily, we must consider the rules in thich the tovernment aid is granted to our schools. They are as follows:

1. 'certain standard of secular education must be maintained.
2. It should not be granted free, but on the poyment of vertain fees

which are in certain proportion to the fees enforced in government schools of similar standing.

3. Certain books should be kept and statistics submitted to government.

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4. The schools should be open to the inspection of government

officers and subject to examinations appointed by government.

5. The school-house should be sufficiently large and built on

principles of sanitation.

On a careful consideration of these rules, we have no hesitation in saying the receiving of government aid is not inconsistent with the highest efficiency of our schools as missionary agencies. They may sometimes cause annoyance and have greatly increased our work, but they do not stand in the way of usefulness of schools as evangelistic agencies.

l. Because the restrictions above mentioned do not in the least interfere with our instruction in the Bible, Evidences of Christianity and other religious books. Attempts have been made to make religious instruction in Mission Schools optional, but up to this without success, and as long as our hands are not tied down in this respect, we have no reason to bject to povernment aid.

2. In our opinion they enhance the efficiency of our schools and give them a prestige in the eyes of the people. The very fact that the Inspector's visit and criticism are expected keeps the teachers and even the

Superintendents up to the makr in the work.

3. If we give up government grant-in-aid, we cannot give up the government standard of education nor the examinations prescribed by it. It is these latter which interfere with our full instruction in the Bible, and not the grant-in-aid."

The specific question suggested by Tr. Severance's report, however, would be as to whether something should be done further, at the present time, with reference to the continued use of non-Christian teachers.

when the fact is lroughtout, which thus far, I think, has not been sufficiently noted; namely, that the Board is spending practically no missionary money on the employment of non-Christian teachers. A clear distinction needs to be made between our schools for Christians in India and the schools for non-Christians, which we are conducting as missionary agencies. In the Punjab Mission, for example, we have the following educational institutions:

"For Indian Christians, there are two High Schools, one for boys and the other for girls; two Industrial and Orphan Schools, one for boys and the other for girls, both graded as middle schools. Two Training Schools for village boys and girls, one for each sex; and 16 primary village schools for village Christians.

There is also a Woman's High School and College for Europeans and Eurasians at Landour, where Indian Christian girls may also be received.

For non-Christians, there are now five High Schools and onemiddle school for boys. Connected with these are 13 branch schools of the primary grade, three middle schools for girls, and, separate from these, 10 primary

girls' schools. At the head of this system there is the Forman Christian.

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College for young men, affiliated with the Punjab University, to which young women may be admitted.

In all these are two colleges; & high schools, which include all grades; 4 separate middle schools; and 25 primary schools at central stations; and 16 village schools.

The total attendance at these schools is as follows: 410 Forman Christian College Woodstock High School and College 138 282 High Schools for Christians 2164 High Schools for non-Christians 214 Middle Schools for Christians Middle Schools for non-Christians 199 Middle schools non-Christian girls 361 Training Schools Khanna and Firozpur 35 Primary schools in cities 1426 Village schools (in part) 203 5432 Total

The total cost of these schools in 1907 was Rs. 223,607.

The sources of income were:

107.572 Fees Grants-in-aid 41,310 Other sources in field 33,115 Board grant 41,610 Total Rs. 223,607.

hese figures need to be separated, however. - n the one hand, in the schools for Christians there are 669 boys and girls, and these schools cost Rs. 103.840. annually, the fees for tuition and boarding bringing in a revenue of Rs. 56,428. The Government grants-in-aid amount to Rs. 12,869. There are other revenues amounting to Rs. 3199. This leaves a balance of Rs. 31 290, which is paid from the Mission funds, making an average cost per pupil, in these Christian schools, excluding salaries of the foreign missionary teachers, of a little over Rs. 47. Three-fourths of the teachers in these schools are Christians, while one-third of the expense is from Mission funds. The non-Christians are employed chiefly in schools for non-Christians. One-fourth of the teachers in these schools are Christians. The Mi sion would be only too glad to employ only Christian teachers, if they were to be obtained. These schools are supported almost entirely by the fees and by the Covernment, The Mission expenditure for non-Christians is inconsiderable. The receipts from tuition and boarding feesare Rs. 51,134; from Government grant-in-aid, Rs. 28,441; from other

sources in India, Rs. 29916; from Mission funds through the Board, Rs. 10320, of about \$3000. for the education and steady evangelization of over 4500 boys and girls. This is one of the cheapest pieces of evangelistic work we have. I van give the figures for the Boys' Schools in the Punjab Mission separately:

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"Our schools for the education of non-Christian boys number five High Schools, one middle school, and the Forman Christian College in Labore. There are also 13 primary schools connected with these High Schools. The total attendance is 3754, and the annual net cost to the Mission is Rs. 3548." In other words, the total cost to the Mission, excluding foreign missionary salaries, for these five high schools, Middle school, College, and thirteen primary schools, is \$1000., or about 35 cents per annum each boy. does not begin to equal the amount which we spend for the Christian teachers employed in these schools; so that it can be truthfully said that we are not spending a dollar of Mission money for the employment of these non-Christian teachers, and that we have a great many Christian teachers in these schools who are supported, not by Mission funds, but by fees and Covernment grant-inaid. In other words, it is just as though the Government said to us, "Here are eighteen schools with 3700 boys in them. We will support these schools. We will pay the salaries of the teachers out of our grant and out of the fees. You can have these schools to control absolutely. You can put as much Christianity in them as you wish. "ill you take them on this basis?" Now, for us to reply that we cannot employ non-Christian teachers, and therefore we cannot accept the offer, it seems to me, is to take a position which confuses facts and which forfeits enormous opportunity. To be sure, the Government is willing that we should employ entirely Christian teachers; and this is what we ought to do when we can; but ought we to forego this great opportunity, which costs us practically nothing and which costs us far less than is actually spent on the Christian teachers alone, simply because we do not have enough Christian teachers with which to man these institutions ?

To the statement, therefore, that we are employing large numbers of

non-Christian teachers in India, it is to be replied, first of all, that we are employing them not with Mission money, but with money paid by the people or the Government; that whenever we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under Christian contraol and with as much Christianity in them as we are able to put in them, than that they should be abandoned or turned over to neutral influences, or to the Mohammedans or the Hindus or the Aryas.

I can analyze the situation in the Punjab Mission more in detail, if desired. One illustration will perhaps suffice. In Lodiana we have two High Schools, one the Christian Boys' Boarding School, and the other the City Mission High School for non-Christians. In the former we have eleven teachers and a matron. All are Christians except four, and these are men of good character and generally efficient. Last year there were in all 139 boys in attendance, only one of whom was a non-Christian. The total cost of the school was Rs. 15,195, of which the Mission treasury provided Rs. 8422. In the City Mission High School for non-Christians, there were, except the Superintendent, who is a missionary, 16 teachers of whom four were Christians. attendance during the year was 298 boys, of whom only five were Christians. The cost of the school for the year was Rs. 11,084, of which the Mission treasury provided only Rs. 504. This was far less than the salary of the four Christian teachers. Is it not worth while spending Rs. 500, or less than \$170.000 for the sake of having under our absolute control a High School with an attendance of 300 boys, where we have a missionary Superintendent and four Christian teachersaand freedom to use the school to the fullest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at Twelve o'clock, including the reading and explaining of a portion of Scripture, and prayer. testimony of Mr. Tracy, the Superintendent of this school, as to its value. is summed up thus:

"It is a constant witness as to the truth of the Bible.

In the Mission school hundreds of boys are educated morally as well as religiously. They commit to memory several portions of Scripture, the Beatitudes, the Ten Commandments, the Lord's Prayer, portions of the Sermon on the Mount, etc. These truths cannot but influence their minds for better and bring conviction to some that Jesus is the Daviour of men. Converts are few, but we are breaking down idolatry, and caste is being weakehed in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Head Master to influence the boys for Christ. He tries to get in touch with the boys after school hours, by visiting the Boarding House. He has established a school temperance society with 150 members."

If desired, I can give details for other schools in the Punjab, and can present facts, also, for the North India Mission, where there has been less attention paid to the use of mission schools as an agency to reach non-Christians than has been the case in the Punjab.

It seems to me that these facts should temper an adverse judgment as to the continuence of our schools in India, even with the use of nonChristian teachers.

It is to be deeply deplored that all these non-Christian teachers cannot be at once replaced by competent Christians. The Missions should make the development of such teachers the primary aim of their mission policy, and the Board should exert a steady pressure to support the Missions in such a course. The missionaries themselves realize the importante of this. Mr. Allnutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of more money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do something, but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remedy the existing conditions. It seems to me that the right course is (1) For the Board and the Missions to lay more emphasis upon the training of teachers; (2) For the Missions and the Churches in India to hold the idea of teaching before the minds of young Christian men as a sacred callingly (3) That all those engaged in educational work in India should be on the watch for capable individuals among the young men who can be personally influenced and drawn to give their lives to unselfish service.

After dictating this statement, the Monthly Prayer List of the Punjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as efficient in evangelistic result as possible:

"The following are the requests from the Ludhiana station;

1. For the Mission High School, Ludhiana, that it may be made a true instrument of evangelization, and that to this end the five Christians on the staff may be given the power to estimate things at their real nature, being kept from yielding to the ever present, ever powerful temptation to let secularities crowd out the teaching of the gospel.

2. Prayer for a Hindu Swamin who seems near to Christ.

3. For Pundit Kanshi Nath and his family that they may be saved from a great temptation.

4. For the Church and community at Ludhiana, - for the spirit

of unity and devotion to Christ.

5. For the Boys' School, - for a spirit of revival among the Christian boys.

6. That in the re-organization of the staff of the C.B.B.S. the

men who are needed for such a school may be secured.

7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.

8. That the men of Ludhiana congregation may be made willing to take part in the service of the church according to their abilities.

9. Proy that we, as missionaries, may be so one with Christ the Son, that the Father's heart may be revealed through us to men.

Khanna Station.

Earnest prayer is asked for the work in this district.

(a) In the School.

(b) Among the scattered Christian community.

(c) Amonst the non-Christian s of all classes, high and low.

Jagraon Station.

1. Prayer for work opening among Churches in Sidhwa near Jagraon.

2. A teacher for the higher classes in the school is greatly needed, one whose Christian influence may be helpful to the pupils. Pray that this need may be supplied.

3. Prayer for the district.

(a) That the work done among the non-Christians may be fruitful.

(b) That the work done among the Christians may count much in building up the communities in their spiritual growth.

(c) Pray for us and all our fellow-workers, that we may be quick to hear His voice and see His guiding hand in all the work."

I would add, also, that this year, for the first time, the Punjah Mission has assigned to its President the duty of investigating the entire work of the Mission and presenting a careful report. Dr. Wherry has prepared such a report, and it deals prominently with this entire question, giving the facts as to the various schools of the Mission, their expense, their staff of teachers, and their missionary effectiveness. Dr. Wherry's report presses strongly the importance of replacing non-Christian teachers and the inefficient Christian teachers with teachers who will be both Christian and efficient. He raises unflinchingly, also, the question as to the curtailment or readjustment of the work.

I have spoken chiefly of the Punjab Mission in this statement because neither of the other two Missions has made as much use of schools as the Punjab Mission, and the facts of the work in the Punjab present the whole question in its acutest form.

I think that we owe Mr. Severance an additional debt for his most careful, sympathetic, and yet critical review of the work in India. The existing conditions are certainly far from what we should desire and strive for, but until we can do better, what we are doing is certainly to be preferred to doing nothing or to turning over these agencies to those who will openly antagonize Christianity. If the schools in their present form are not as efficient as they ought to be, the last people in India who think they are unfavorable to Christianity are the Mindus, the Mohammedans, and the Aryas. They antagonize our schools because that of their missionary efficiency. We would fain have them more efficient, but they are in some measure at least, accomplishing the ends we have in view is evidenced by the judgment of the defenders of the native religions.

I would suggest that the Board would again express its gratitude to Mr. Severance for his most helpful survey of the work in India, and that a copy of this statement be sent to Mr. Severance for his information, and the whole question be called afresh to the attention of the India Missions, with the

assurance of the Board's approval of measures for the development of more native workers and their rapid substitution for the non-Christian teachers, in all the stations of the Missions.

EFFOR IN THE TOTAL

to the direct at the entropolitan club, on Nov. 9th, 1908,

Tr. verages, in the close of his most favorable an apparable reper's N. I. Thericas in India, expressed his grave concern at that he
reproded as the west point in the work in india; a wally, the large enployment of non-dirical afterchers in the mission schools. These
onchers seem, to him to be positively paralysis, elements, on he stated
it to be his judge at that the greatest weed of the vorce is India was
the displayment of these teachers by Christians.

in educational missions, and he opposed the idea of closing any of the sthools. His criticis: was not of the use of the educational method, or of the expenditure upon it of mission Ands, but solely of the weakness and ineffectiveness of the method, as a Christian agency, when in the hada of non-thristian agency. His contention was that there should be a very such larger washer expenditure upon the work, in order to raise is possible for the missions is employ thristian teachers.

The point wild give it. Lev rance comeous, his given concern both to the distinguished in India and to all the students of mission wor have for years. In 1863-89, the Free Court of contand sent a deputation to india to investigate the missions there, and especially the question of educational work. The question of the use of non-thristian teachers was before this imputation. The deputation, consisting of Irofer w Lindsay and Ir. Inly, stated in their reports

ment of non-Christian teachers. ed a not propose to give any statistics

ere: It is enough to say that we have by/far too many such teachers It is arrupted that, for the most part, these on are in our schools. no houthous. They are ven who know and somire thristian truth, but have no the cours mor the conviction thick will mable them to give up all for Christ. To are afraid that there are a growt many teachers in our Tigh Telecols who ere searcely be described in this menner. But oven if this description were true, we can on the thing that their orployer at in Masion schools to not beneficial to the root no and aim of Christian Masions. "Der are tiving exemples, whose very presence must engreed to our scholars that, after all, it is not necessary to become a christian. equite confort let it is over to order or deplore : practice of heving non-Christian : where in our schools; the difficulty is to find teachers and are Claricalisms.

the difficulty of obtaining native the diene is terchore in

"Alleres and the relation as als a in the feet that me tenchers wast . Highly computed non, and highly admended native Caristicas are few in bar par ser, y as no. This course ob t , than Play to Arth 1769 Man retto rative that the section can get a touchers in Masion Figh Tehnols. In a remine of to rai, or of all statents at anding ar a colleges, 4167 mer. In us, 217 per Correldons, all mily 29 were notive Claistins, and of thome "O metrilly on which the spring with he intention of tang on to a profession of the melleine, and in the trovince of lambay, at of lattendents requiring originoering. a university game ion (including professional calleges), fil era Oprisches, 1919 con Tindus, Il vona Guer dens, mi 617 was crais; ad of these timelations, only " were disposited classes, the alors were audyla- lar, reciding, a engin oring. (, the aparings of Twires, or of 5 56 stribute in the collopes, 755 were theistiams, 46 word "Prograters, 271 reportation. Of T. Fr. But of the 2.5 rero at Train Collogos, on the file, him wit, estimon, etc., is though which is the one organic petal at the patients affiled. ledness. The public nervice at the as for the harmes must be of advantad a mienta, ad it isopon to a tive Christias. Maures then good pay, and I prodice out a penal a coards we and of life. " is not to be compared at the notive and a new attended to the the is in the for the congressiation to the year a grain ing and ortion of native tiplations occurring to floor in the infine runong in ir feilm-ene. menon.

Fig. of the self belief the bonder of the similarity to be coll parts the the complete or are represented to a regular to a much otalis problem of a factor reactors is primary and the in the vangeliation Tasions. " can be bely him in the in the read our miscionaries is we to a magnific subsole, of from subsoles, as a much large properties of Christies be chers. . Is think but our Charele mill have had a mill leavest signly of Civistian agents or a if the "I restaling which ton lly, if he all more stantion , education us a secon of halling no in mater destine andy. It is hardly fully the company of the fire the firm of the concept that minima of any other rotagious Cherch, and comment to meanwrition of nonignistion to chara comboyed; for mendention, a for as a have had Minhitage at the open angle is about and property of a modern about the as educationally superior clair of an ."

and property of the following the state of the transfer of the creation, no r. Ruthie, the converse for foreign fasions carattee, sicrossee Intron home home of the last minimum

aries on civilians in andic. The latter included five questions,

the las' of which was, Thether the practice of employing heathen teachers in our colleges and schools should be continued.'

I have a copy of the replies received, the substance of thick is included in the following Items in the index:

"I y stout by of rie of as come a passible. bound a contract at aphere of the, rather than there there. To emply them to a moderate of our only. hilm applyer a still unavoldable. The good of her argues for the cas there I win-consuly selbels. The first int is called the Work." Park ther the aminal lefelt no: The distance in the configuration is not include. ortima give religiou increstion. they of how the union writing in it cane. I had be area; " Voitiss that all a green no. The objection to image too much pressed. have complete notices in fast rules. that something he applymed. Lar temple regality from the Sible A hosdepaster should in no c se be non-"s tall m."

The various points or chaborated from he letters, which we fire the study this question should read these latters. The in receiving to study this question should read these latters. The in new tentrals, the tunder the existing conditions and although in limit tions are by the litesions, the new of such teachers is legitimate, although all vould seem to agree with the judgment of the lay of limit, of the furbriage linesion to relat, who says, in a paper on the resent leads of the faristion deceptional interprise in India."

carry on the verk of instructions is y still, for when ission carry on the verk of instructions is y still, for when ission chools began it was obviously necessary, if the verk was to be done at all, that such teachers should be employed. I do not stop no to consider whether it was ise or right in the first instance for such a course to be clopted. I believe the lift in the first instance for such a course to be clopted. I believe the lift in an as justifiable as it was indistrumble. In the instructors of the advance on ever have supposed, but it less desired, that the employer at of any such teachers should be anything but provisional on temporary. From he first it must have been recommended that a laston could be relieve this privary exion and a clearly explusived as it might have been recommended to continue a continued exployers of non-helsticus as if it were an inevitable a consist. However this may be, the of an absent onel administrationary

who does not deplore the fact that ofter the lapse of so many years the supply of thristies suctors is still so small that we even not to rely mainly on the nervious of non-Oristians for all be the nest important posts in our Schools.

The General Assembly of the Labely taked Tarrol con library of the cabely taked Tarrol con library of respondence of hered by the contraction and reformed it to string conmiston, and an appeal to with a increase, in addition for restored by

tim committee: 1. - That in present circonstances our docton by a westime! Distinctions in India to continued, the interestinate types he are principles as impet fore.

2. - That it will a re to the price to the it in it mis lowery oberacter, and to let it be elatinotic seen that the grand curpose of the Church in in intring wom in the conversion of India to god through Jeaus Christ the hard.

is, with the first true tempt that he do at 11 times thoroughly of Materd, he is providing it a saldict mass if it

laborers in the view of efficiency on occupy, or at the institute flow take of which said as a work of the first ned, be with a site. others in the secolocality it producedle, or be closed.

he will walk I'm home that the month upon the first for th ir mintenance in largely met by funds provided in India, in the form of audients' from the formal of grants-in-side, of force in the forth to more the ordinges as mostly aspropriate self-supporting.

6. - Test in a galage of a first in the first the engineer

branches by dispensed with an soon as possible.

T. - "a controlastions to oping with other adest no Churches that have risal mary schools and colleges in India, it is a view to come relians or union when you him object to I am include the greater offici my in economy,

Tr. Gilleapie of ve very special distanting to this also her he was in India, in 1090-94, and it was tricen up by the hours on the basis of his report, our tre whole question of the use of mission funds for the educationed of non-Christians and of the exployment of non-Obristica weachers in mission schools, was shoroughly convessed at that It was decided that much educational work was legitimate, but that it on he to be ther apply christian, in that the use of won-Christian teachers where others were not available are under the conditions in which alone the Clasion employed them, while unfortun te, was still the best that could be done under the discussiones, at profernile to the forfeiture of the opportunity to read, the 1 mg make

at least in the case of the Forman Christian College, on the supposition that they harpored the schools as missionary apendies.

To these impriries the Missions made full replies, and I have gathered the correspondence together.

The development of the work in the Masions during the last fifteen years has been directly in line with the first two inpulries The two Northern India Missions John by took action on of the Board. the subject in 1891, as follows:-

"(a) - With reference to the inquiry whether It is expedient for our missionaries to give less of their energy to Ameational work and more to Evangeliam, your Cormittee would suggest:-

1. That, in their opinion, the time and attention devoted to Educational work is not more than the circumstances of our field render desirable. In nine of our districts, viz. Jahore, Jalander, Lodiene, . mbala City, Tehra, Seharenpur, Furrotahabad, Mainpuri, end illababad, there are High Schools; and in six, viz., Jhansi, Etamah, Owalior, Sebatha, Hoshyarporo, and Ferozepore no such schools. The missionaries in charge of the schools are in every case but Superintendents and Scripture teachers, devoting the bulk of their time institution employing any considerable portion of the time of missionaries in secular teaching, while even there the teachers are able to devote a part of their ti e to general Evengelistic work in addition to their regular seripture teaching in the College. But in view of the marvellous openings in the providence of

God for Evengeliatic work among the low caste and the impossibility at present of receiving more men and means for this work: It is recommended that one or more of the High Schools in each Masion be closed, and to this end.

Resolved: 1. That this joint session request each Mission to appoint a Committee of not less than give members each, to consider at this meeting the propriety of closing some of their Mission Schools in order to eliminate, as far as possible, the non-Christian element from the teaching staff of the remaining schools and to devote any sum that saved and non time released to other Avangelistic tork, and

Resolved: A. That may change advocated by the Marion take effect impediately. (In report of this Cornities the Masions

resolved not to chanden any of the present schools.)

2. We rould suggest the following practical expedient for increasing the Evorgelietic officiency of our schools and for extending our work among the poorer and more ignorant classes without saterially increasing our annual expenditure:

Ramely, that whenever feasible, missioneries adapted to educational work, citier already on the field or to be especially selected and sent out from home, be appointed Superintendents of schools and thus

save the cost of expensive head-easters."

the following report:

"1. There is one of the periods of the in each class de-

2. It occurs in the middle of the day's work.

5. Mondorce on this exercise is as rigidly enforced as that upon any of the secular duties.

- 4. Rather than give this instruction into the hunis of even a Mative Christian Teacher, who might be traiting in religious entire in his work, the Mestonery Professors take this religious exercise thruselves.
- 5. The number of students is so large that no daily religious exercises are conducted with the whole body of students in one assembly, as so much time would have to be spent in getting them seated in the Hall and again redistributed to their classes. It is thou ht better to conduct the daily religious exercises by classes, thus giving each Masionary refessor work in this line. Ince a month a general meeting of the Temperance Decisty is held which is opened by prayer.

6. In working the extriculum, only one non-Christian 'ssistant Professor is employed in the English subjects. Three non-Christians are employed to teach the Triental Classics, which, at pre-

sent at least, seems to be unavoidable.

7. The "Lake Temorial Fund," established years ago, in honor of Colonel Edward Take, a former runjab official and a warm friend of the College and of our missionaries, though it does not belong to us, yet Armishes a valuable stimulus to the students of our college in Bible Study, as well as to others in the Province. This is shown by the fact that in the late examinations for the prizes of that Amd quite a number of our C liege students competed, and all the prizes given were secured by students of the Lahore College.

6. The Professors are careful in teaching the secular subjects, to teach them from a decid-dly Christian standpoint wherever the subject os capable of such treatment. This furnishes are weighty argument for the maintenance of a Christian College, viz., that the

5 -

concated ... of the country may have it demonstrated before them that high intelligence and education are possible, consistently with earnest Christian belief.

9. The College is the nucleus for a series of lectures on Christian subjects by professors and visitors for the benefit of the nucliah speaking natives both in and outside of the College.

10. Another Christian influence of great value is that of the native Christian students over their fellow-students. There are at present twenty-four Christian students, some of whom are scalous Christian young men.

In view of the above facts we feel warranted in aspuring the loard and our friends in merica that in our college at labore all the provinces to given to the "Christian element in the curriculums that is practicable, no quite as on has in our college in America.

I might add, with reference to the Forman Christian College now, that
it has 14 professors of whom 10 are Turistians. The total attendance
last year cas 410, of whom foll were Findus, 141 Tolerredams, 29 Christians,
27 Sikhs, and three others. part from he sclaries of the missionaries
teaching in the college, the institution was entirely self-supporting,
receiving from students' fees Tupees 256 77, from Toverment greats
Rupees 54 0. Thile three are four non-Christian professors, accordingly,
the Tourd foes not game a dellar upon them, nor upon any of the Christian
professors have the Toreign mid imparies. If he prosess overgotistic
influence of the institution, Ir. Priscold, who was acting as principal
during Ir. Eming's forlooph, writes:

Ten is college, here is a devotional period every day when the whole college is assembled in the main hall; the Dible is read and a brief address of from fifteen to twenty minutes in length is given by the principal or professor in charge, followed by prayer. Often times distinguished persons from the outside, travellers, visitors or missionaries are asked to address the students. Then there is a hulf hour of Dible study five times a week. These classes are taught by the Christian professors. The subjects taught are in a rough and ready vay graded. They begin with the Jospess setting forth to life of Christ. Later on, the spistales are taken up. Not may lessons are taken from the 116 Testament. There is liberty for individual teachers to specialize if they wish to do so.

the principal said in brief that the college is a place where Christian testimony is borne by Christian teaching before the people of the Punjab. Here, too, are born the leaders of the Christian corrunty: to wit, our pastors, evangelists, and head mesters, etc. Here too, Christian young nen can got an education under Christian influences, some of whom are led into the ministry. A few of the students take part in evangelistic

No. of

WONE. The remilie of the college work as seen in the Christian men educated here slone justify the labor and expense. But to this must be added the changed lives of some non-Christians and the general moral and intellectual uplift as soon in the lives of the aliveri."

to the fourth inquiry the junjab and North India Mesions replied jointly:-

"Is the system of government aid to solvals accompanied with government restriction consistent with their highest efficiency as missionary aconsies?

in order to answer this question satisfactorily, we must consider the rules in which the government ald is granted to our schools, They are as follows:

1. A certain stantard of secular education wast be maintained.

it should not be granted free, but on the payment of certain fees which are in certain proportion to the fees enforced in government schools of similar standing.

Certain books should be kept and statistics submitted

to government.

The schools abould be open to the inspection of government officers and subject to exeminations appointed by government.

S. The school-house should be sufficiently large and built

om principles of sanitation.

In a careful consideration of these rules, we have no hemitation in saying the receiving of government aid is not inconsistent with the highest efficiency of our schools as missionary agencies. They may sometimes cause amoyance and have greatly increased our work, but do not at and in the way of usefulness of schools as evangelistic agencies.

Recause the restrictions above mentioned do not in the least interfere with our instruction in the Bible, Evidences of Christiently and other religious boks. Attemps have been made to make religious instruction in Vission schools optional, but up to this without success, and as long as our hands are not tled down in this respect, we have no reason to object t government aid.

in our opinio they enhance the efficiency of our schools and give them a prestige in the eyes of the people. The very fact that the inspector's visit and criticism are expected keeps the teachers

and even the Apperintendents up to the mark in work.

If we give up government grant-in-aid, to common give up the government standard of education nor the exeminations prescribed It is these latter which interfere with our full instruction in the bible, and not the grant-in-aid."

The specific question suggested by 'r. Severance's report, however, would be as to whother scrething should be done further, at the present time, with reference to the continued use of non-Christian tenchers.

This westion can, I think, be considered astisfactorily only when the fact is brought out, which thus far, I think, has not been

7

sufficiently noted; namely, that the Board is spending practically no misatomary money on the employment of non-Christian to chers.

a clear series to make between our schools for Christians in India and the schools for non-Christians, which we are conducting as missionary agencies. In the Eunjab Dission, for example, we have the following educational institutions:

boys and the other for girls: two industrial and Orphan Schools, one for boys and the other for girls: two industrial and Orphan Schools, one for boys and the other for girls, both graded as middle schools:
Two training Schools for village boys and girls, one for each ext and 16 primary village schools for village Christians.

There is also a Topen's Tiph Tchcol and Tollege for Europeans and Durssiens at Landour, there include Taletica girls appears to received.

For non-limina, there are not five High Tehools and one middle school for boys. Connected with these are 15 branch schools of the privacy grade, the emiddle schools for girls, and, separate from these, 10 privacy girls schools. It was bead of this system there is the Forwar Christian (ollege for young men, affiliated with the Junjab University, to which young memors may be admitted.

in all those are 2 colleges; 7 high schools, which include all grades; 4 separate middle schools; and 23 primary schools at central stations; and 16 village schools.

"I will sitendance at these schools to as follows: Forman Cariotica College 经行业 138 Tabletock High Tehool and College 232 Tigh Cohools for Christians Tight Schools for non-Christians 2,164 214 Middle Johnols for Christins 199 Modle Schools for non-Christians 363. . Iddle Schools non-Christian girls Training Schools home and Firespur 55 1,426 Frimary Johnols in cities villago Schools (in part) (i, 4,72) Total

The botal cost of these schools in 1907 was Is. 225,607. The sources of income were:

Fees 107,572
Grants-in-aid 41,310
Other sources in field 35,115
Soord grant 41,610
Total Rs. 223,607

these figures need to be separated, however. In the one hand, in the schools for Christians there are 668 boys and pirls, and these schools cost Rs. 105,640. Annually, the fees for tuition and bearding bringing in a revenue of Rs. 56428. The Soverment grants-in-air amount to

no.10869. There are other revenues comming to in. 3199. The leaves a belence of As. 31290, which is juid from the Mission funds, making a average cost per pupil, in these Christian schools, excluding saluries of the foreign missionery toachers, of a little over Rs.47. Three-fourths of the teachers to those schools are Christians, while one-third of the expense is from Wasiam funds. The non-Christians are comployed chiefly in schools for non-Tristiens. One-fourth of the teachers in these schools are thristians. The Masion would be only too glad to employ only Christian templors, if they were to be obtained. These selects are supported almost enviroly by the feet and by the Government. The Haston expendivire for non-injettime is inconsiderable. The receipts from thirly and boarding fees are is Dille: from Overson and in-in-id, is 20441; from Wher sources in India, is.29916: from Heaton funds Strongh the Nource, No. 17520, or about it, it. for the affording out mandy evaluation of ever 400 hope and girls. This is the of it chargest places of everyelists work we have. I can give the figures for the lays' chools in the unjet that on set and oly-The sel ole for the education of non-thristian boys mutter five Nigh Tokiols, me Middle whool, and the Popular Ciristian follows in Jone Thore reals I rivery televils commercial with these "15" whols. The not 1 stemdance is 3,754, call be seemed not cost a the "teston is, in S. Dist." in a her words, the total was to he wission, excluding foreign most analy palarios, for these five Fig. Colonis, Table total, college, and thirteen rimary tempola, in 1.) ., or show the cente per away for each by. That does not begin a ogial is mount their to gent for an incident ancions and open in then selvile; so that I can be truthibling a id, that so the not spending a dollar of its sion money for the a playment of these non-bristian benchara, and that we have a great may Christian tenchers in these schools and are supported, not by Mesion Amds, but by fees and diversions grants-in-cid. In other or ds. it is just a though the toversent said to us. Tore the eighten schools with 37 boys in thes. To will support these schols. To will pay the salaries of the temphers out of our great and out of the fees. You can have these schools to control absolutely. You can jut as much Christianity in them as you also. Till you tuke them on this besist" Now, for un to reply, that we easne employ man-legistion tocobors, and therefore a cannot accept the effor, it seems to me, to to take a

400

the lover met is willing that we should employ entirely Christian tembers, and this is hat we employ the control of this is hat we employ the control of this great opportunity, thich costs as practically nothing and which costs as far less than is actually spent on the Christian tembers alone, simply because to do not have onough Christian tembers with which to men these institutions?

To the statement, therefore, that we are employing large monters of nonthristian teachers in India, it is to be replied, first of all, that we are employing them no with Thesian money, but will many paid by the people or the Sovernment; that we never we can do so we replace them with Christians, and that it is surely better that these institutions should be conducted under christian control and tith as much Christianity in hom as we reache to put in them, then that they should be chardened or turned over a neutral influences, or to the Theoreticans or the Lindus or the ergs.

I our anches the altration in the unjobilit aim non- in double, if to libration til per up suffice. In following the two tips. John la. on the defet in dogs! Bounding Releast, at the older the day the for the Tohosa for non-Tristlan. In the former we have cleven to chers and a mutron. . Il refler team compt four, and these are in a of the claracter and Ther lly efficient. The year dere were in all 129 boys in at and nee, only one of radius national risting. De total cost of the school ans Rs. 15,195, of which the design treasury provided is 0402. In the city design ily dehad for non-lifetima, there were, exect the Apprintendent, the in a missionery, le touchers of whom four were distallars. The total att adance during the year was 29% boys, of whom only five were christians. the cost of the school for the year was a.ll. 004, of which the design treasury provided only in. 5%. This was for less than the salary of the four Christian teachers. Is it not worth with spending Rs. 500, or less than (17). G. for the some of having under our absolute control a "ip. chool with in a bendence office boys, where we have a mission ary

Superintendent and four Christian teachers and freedom to use the school to the fallest extent as an evangelistic agency? One period is given largely to Bible and religious teaching. There is a religious service every day at twelve o'clock, including the reading and explaining of a portion of Scripture, and proper. The testimony of Tr. Tracy, the Superintendent of this school, as to its value, is surred up thus:

In he listed school hundreds of boys are educated morally as well as religiously. They consist to memory several portions of Scripture, the leastitudes, the len Commandments, the ford's Prayer, portions of the Sermon on the Mount, &c. &c. These traths cannot but influence their minds for bitter and bring conviction to some that Josus is the Esviour minds for bitter and bring conviction to some that Josus is the Esviour of men. Converts are few, but we are breeking down idolatry, and caste is being weakened in its hold. Many confess their faith in a living personal God. There is a very positive effort made by the Feed living personal God. There is a very positive effort made by the Feed living personal God. There is a very positive effort made by the Feed living personal God. There is a very positive effort made by the Feed living personal God. There is a very positive effort made by the Feed living personal God. There is a very positive offert made by the Feed living personal God. There is a very positive offert made by the Feed living personal God. There is a very positive offert made by the Feed living the boys after school hours, by visiting the Boarding Tonse. He has ostablished a school temperance society with 150 members."

ond can present fects, also, for the North India Mission, where there as an aging has been even less attention paid to the use of mission schools to reach non-Christians than has been the case in the Tunjab.

It seems to me that these facts should temper an adverse judgment as to the continuance of our schools in India, even with the use of non-Christian tempers.

tempore cannot be at once replaced by competent Christians. The Masionsahould make the development of such tempores the primary aim of their mission policy, and the Board should exert a steady pressure to support the Masions in such a course. The missionaries themselves realize the importance of this. In Allmutt's paper, which I quoted above, deals almost entirely with this problem, but I think the provision of more money for the employment of Christian teachers would not go far to remedy the present situation. It would probably do something

we La Jan but the supply of Christian teachers is itself limited, and the offer of larger salaries would not be without its perils, especially if it comes to be understood that that is the way in which the Missions hope to remady the existing conditions. It seems to me that the right course is (1) For the Board and the Masions to lay more emphasis upon the training of teachers: (2) For the Massions and by Churches in tadds to hold the ideal of tenching before the minds of young laistlan men as a secred calling; (3) that all those empreed in someational work in India should be on the watch for eapsile individuals among the young non also can be personally influenced and drawn to give their lives to unselfish service. After dictating this statement, the Northly larger list of the Funjab Mission for December, came to hand, and I venture to quote a part of it as showing how earnest is the Mission's desire to equip the schools with Christian teachers, and to make all the work as officient in evangelistic result as possible: "The following are the requests from the addison station-For the Mendon Might School, Indidana, that it may be

The following are the requests from the midhiana station—

1. For the Mission Mich School, Indhiana, that it may be
unde a true instrument of even; elization, and that to this end the five
Christians on the staff may be given the power to estimate things at
their real nature, being kept from yielding to the ever present, ever
powerful temptation to let socularities crowd out the teaching of the
Gospel.

2. Frayer for a Kindu Swami who sooms near to Christ.

3. For Fundit Wanshi Wath and his family that they say be saved from great temptation.

4. For the church and community at audhigus -- for the spirit of unity and devotion to Christ.

5. For the Soys' School-for a spirit of revival among the Christian boys.

6. That in the re-mynnization of the staff of the C.B.B.S. the men who are needed for such a school may be secured.

7. That more of the students may choose teaching as a profession and may fit themselves for this line of Christian service.

6. That the on of Dudhiana congregation may be ande willing to take part in the service of the church according to help abilities.

9. From that we, as missionaries, may be so one with Christ the Fan, that the Father's heart may be revealed through us to men.

Haarnest prayer is asked for the work in this district .--

(a). In the School.

(b). Among the scattered Christian cumminity.

(c). Amongst the non-Christine of all classes, high and low. Jagraon Station.

1. Trayer for work opening among Claders in Middes near Jagraon.

neoded, who whose Thristian influence the helpful to the popula. Tray that this meed by be applied.

3. Trayer for the district :--

(a). That the verie done money the non-christians may be

in building up the cornuit ion in their opinitual growth.

(c). The for so and all or fellow or ers, that we may be quick to hear the value and see its guiding hand in all the week."

is in his mediated to its Tresident to only of investigation the entire war. of the T sion and presenting a careful report. In heavy has prepared tack report, and it loads prominently with this entire question, giving the facts as to the various schools of the Jesion, their expenses, their staff of localers, and their nice innergy effectiveness.

In thermy's report presents strought to interior or relacing non-carefular teachers and the innefficient christian teachers with teachers who will be had Christian and efficient christian teachers with teachers who will be had Christian and efficient christian to entitled in the region.

The very spoken chiefly of the unjab Tenion in this statement become unlike of the other u.a Tissions has have as much use of relation as the unjab Thasion, and the facts of the work in the sunjab present the wills quarter in its souther form.

think that to one ir. Toverance on additional debt for his a solvenedal, sympticis, and year tested review of the mark in india.

The disting conditions are certainly for from that to south resire and strive for, and mutil to out to be there that we re doing is containly to be preferred to doing not ling to be trained over these a modes to those who will openly enteronize directionity. If the schools in their present form are not as efficient as they ongo to be, the last people in India the trink they are unfavorable to theistimity are the lindue, the thermodium, and the ryes. They integrate our schools because of these missionary efficiency. To really fain have the care efficient,

be that they are in one necessare at least accomplishing the ends we have in view is evidenced by the judgment of the defenders of the native religions.

to be reversing for his word belieful survey of the work in Table, and the copy of the state. To come to be reversing for his information, and the chair who whole question to called advant to the information of the factor factor, with the assurance of the tables approved of a same for the development of owns native teachers and their region substitution for the translation to cohers, in all the teations of the "Leibne."

11 January, 1908.

Mr. Robert E. Speer.

Board of Foreign Missions,

156 Fifth Avenue, New York City.

My dear Mr. Speer:-

Your very kind letter of the 6th is received, with the enclosure in reference to the educational work in India, which I return, as requested. I appreciate your courtesy in sending me the copy, and also information as to what was done at the meeting. The action of the Board as contained in the minute on the records is of the same milkand-water character as its action for the last twenty years on the same subject, and really amounts to nothing, except a feeble effort to placate Mr. Severance. The attitude I have maintained before the Board on this subject is one that cannot be changed, and must inevitably prevail in the end. For a Christian Mission to permit pagan teachers in its schools is too absurd and inconsistent for discussion. This is a line of conduct that would be tolerated in no other line of walk. Think of a Republican Club educated by Tammany sachems! If our practice in India were generally known to the Church it would raise indignant opposition. After the dinner at the Club, when Mr. Severance made his statements, (a secret known to thirty men cannot possibly be kept), a prominent lady in the Church, of great wealth, and a most liberal giver, especially to the missionary cause, asked me in regard to the use of heathen teachers, and told me that she would give nothing more toward the work of our Board until this practice is discontinued. As I have often said in the Board. the maintenance of schools for secular teaching by pagan instructors.

may be said to amount to a breach of trust, for the money confided to us is given generally by poor givers, in small sums, solely for the preaching of the Gospel.

In the paper which I return much is made of the college at
Lahore. There is an abundance of evidence to show that this is purely
a secular institution; that there has never been a conversion within its
walls; that a large proportion of its teachers are pagans; that it is
used almost solely for the education of students who profit by it for
business and secular purposes; that the Bible reading and teaching is a
mere form; and that it is no more a Christian college than the Mosque
of St. Sophia is now a Christian Church, for which purpose the walls were
reared more than a thousand years ago. These facts are not communicated
by us to the church, but it is useless to deceive ourselves, and try to
quiet our misgivings by weak statements in regard to Bible teaching,
which, whatever it is, seems to have not the slightest effect upon the
students, for by the College's own statement we find that 93 per cent.
are out and out acknowledged pagans or Mohammedans.

A certain amount of school teaching is wise, especially with children, but I am strongly opposed to high schools and colleges carried on by the Board, with money given solely for the extension of the kingdom of Christ.

Pardon my writing thus, as it is only a repetition of what you have heard many times from me in the Board, which always looks weary when I discourse on the subject, probably saying within themselves.

"the same old chestnut." Notwithstanding, the Board will some day come to my way of thinking, but perhaps not until after the Church has been awakened.

There is just one more point which I may express to you,
but which I would feel a delicacy about, before a Board composed largely
of ministers, and that is, that the ministerial mind lives in an environment

of study and education, from earliest youth to old age; hence, they often take an unpractical view of things which seem quite simple and plain to us poor elders. They naturally argue stremuously in favor of education, no matter what it may come to, just as we, possibly, go to the other extreme on the other side. In the minds of the ministers and missionaries there seems to be an unsurmountable objection to making the change, and getting rid of the pagan teachers. After the War, the whole country was agitated, and Congress was stirred with discussions as to how to resume specie payments. For fourteen years doctrinaries suggested a hundred different methods.

Horace Greeley said "The way to resume is to resume." The Government adopted this plan with fear and trembling, the whole country dreading the result, but on the lst of January, 1879, the resumption was effected without a jar, and was the beginning of an era of great prosperity.

The parallel is obvious.

Very truly yours,

(signed) Warner Van Norden.

11 January, 1908.

Lr. Robert W. Speer,

Board of Foreign Missions,

156 Fifth Evente, New York City.

ay dear Mr. Speer: -

Your very kind letter of the 6th is received, with the nelesure in reference to the educational tork in India, thick I return, as remested. I appreciate pour courtesy is sending to the copy, and also information as to that was done at the meting. The action of the Board as contained in the minute on he records is of the same milkand-water character as its action for the last twenty years on the same subject, and really amounts to nothing, except a feeble effort to placate 'r. leverance. The attitude I have maintained before the loard on this subject is one that cannot be changed, and test inevitably revail in the end. For a christian Vission to permit payan teachers in its schools is to absurd end inconsistent for discussion. This is a line of conduct that ould be telerated in no other line of walk. Think of a legiblican Blub educated by Termany sachers! If our practice in India were generally known to the Church it rould raine indignant opposition. dinner at the Club, when Mr. low rance or do his statements, (a secret known to thirty men camo' possibly be kept), a prominent lawy in the Church, of great realth, and a most lib ral giver, especially to the missionary cause, asked my in regard to the use of hablen teachers, and till a that she would give nothing nore toward the work of our Bourd until this practice is discontinued. Is I have oft a said in he Board. the maintenance of schools for socular teaching by pages instructors.

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(signed) Tarner Van Morden.

11 January, 1908.

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Roard of Foreign Missions,

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Very traly mars,

(signed) armer Van Jordon.

11 James 1908.

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The parallel is obvious.

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(signed) "exest van Norden.

Et Muit.

Khanna, Punjab, India, May 19, 1908

DearcMr. Severance:

The last mail brought me your letter of

April 26, and I thank you very much for your gift of \$100., to

help in the industrial work in our school. I will let you know

later to what use it has been applied. What you say is true, t

that the success of this work will depend upon our being able to

make the cloth at a cost sufficiently low to allow of a reasonable

profit on the sale, and our securing a market for its disposal when

made. Hitherto these conditions have been only partially met.

We are just beginning, as an experiment, to weave a piece of woolen

cloth, which I have been told is more profitable than cotton. It

will be seen how we shall succeed with this.

As regards Pael, it was not my intention to belittle the need of the house there, only of the two schemes I felt, and still feel, that the development of the Khanna School was the more important. I feel it to be so, partly because I agree with you in thinking that one of the chief needs of our work is the class of assistants who are accustomed to the conditions of village life, who have not been spoily by residence in one of our large stations, and who have been educated by ourselves according to our own ideas of the kind of training they need to fit them for the work required to be done. I may say in this connection, that in our school we pay no more than two rupees eight annas a month for servants - a dholi to wash the clothes and a sweeper. All the rest of the work, including the cooking, the chopping up of wood for fuel, the washing

up, drawing water, etc.m is done by the pupils themselves. We should have them wash their clothes too, were it not, that taking all things into consideration it would really cost more than we pay the dholi, besides consuming a good deal of their time which we think is better spent in the workshop and the schoolroom.

You ask how we could manage the matter at Pael if we had money for a building, with our limited number of helpers. At present we could do no more than retain the man --Babu Yusuf, a licentiate--who is now stationed there, but I should hope eventually to associate a young man with him - preferably of our own pupils.

Two boys in our most advanced class I hope to see enlisted in this work but they are not ready for it yet. One will not be for several years. One will perhaps be old enough in a couple of years to put into a training school to receive the instruction necessary to prepare him for evangelistic work, or he might receive that instruction here and afterwards be placed with one of our more experienced workers to accompany him into the villages and learn his methods. I have, however, no one in view whom I could immediately place with Yusuf in Pael. There is no one who could be spared from any of my other out-stations.

You ask what is my plan for working up helpers. I have no plan apart from the Boarding School. To take young boys and educate and civilize them with this end in view is, no doubt, a slow method, but I feel pretty sure that if the training is wisely conducted it will be justified in the and. I think it will result

in producing a more efficient class of helpers than is the case when young men, some of them quite illiterate, are taken from their villages, with habits already formed, and given a three or four years' training more or less. Probably though it is best that both methods be followed.

The ages of our boys range from five or six to seventeen or eighteen. It is rarely that a native ever knows his age so that we generally have to guess at it, and I cannot speak with entire confidence of the age of any of them. Of the very young boys there are few. There are six who are able to read fluently both Punjabi and Urdu. Two others are able to read Punjabi fluently and are beginning Urdu. Six read Punjabi well and have completed a number of books, but have not yet begun Urdu. The remaining eight are more or less beginners and have not yet made much progress. Fourteen in all are now able to use the New Testament and hymn book. Besides those mentioned above there are two others of the more advanced pupils who, I hope, will in a few years develop into useful evangelistic helpers, but as they come from Jullundur and will eventually return there, I omitted to speak of them.

I think I have now answered all your questions, and if there is any further information I can give I shall be glad to do so. I will write again when I am able to tell you to what use we have put the money that you have so kindly given us.

Yours sincerely,

(signed) E. P. Newton.

Judhiana, April 14, 1909.

Warner Van Norden, Esq.,

Member of the Board of Foreign Missions,

Presbyterian Church, U.S.A.

Dear Sir: -

have made upon the heathen masters in our India schools. I have been much interested in your criticism. I take the liberty of sending you a copy of a report upon the work of this mission, which I as president of the mission made last year. You may already have seen this report, but I send it to give you all the facts I could gather up in the time allowed. These were not gathered by asking for reports, but were gathered by myself after a personal inspection of every institution and a conference with every principal or superintendent.

You will see that I have been severe in my criticism of the evil of the non-Christian teacher. I am glad to say this mission is working hard to remedy the evil. I am sure we all feel the need of radical changes.

It seems to me however that you have exaggerated the evil, and possibly a fuller knowledge of the situation would lead you to modify your judgment. For instance, take Forman Christian College, which you characterize as "a purely secular institution." If you will turn to my report you will notice that of fourteen professors eleven are Christians. The non-Christians are first, two professors for Persian and Arabic, one a professor of mathematics, and another a professor of chemistry, if I remember rightly.

The Christian professors are all engaged in teaching those

secular subjects which enable them to influence the minds of their scholars directly along the line of Christian culture, e.g. Prof.

Sirajuddin, a Christian convert of this College, teaches philosophy and is able to expose the false philosophy underlying the Hindu and Buddhist faiths, and also the false philosophies underlying much of modern Islamic teaching.

The 29 Christian students are not only being trained for life's work but for mission service. Of those who left college this year, three have volunteered for mission service, one comes to be second master in our High School in Ludhiana, another is teaching in our high school at imbala during his vacation. Nost of them go into mission or church service. Let me mention a few: Rev. Talil-ud-din B.A., pastor of the First Presbyterian Church Lahore and Superintendent of Presbyterial Home Missions, Lahore District; Mr. Bihari, B.A., a convert of the Lahore College, head master of the Judhiana City High School; Prof. Makkan Tallo, M.A., second master in the Nang Mahal High School Lahore and soon to be the head master of the Amabala City High School; the Rev.P.K.Sircar, B.A., head master of the Deira High School for Boys and Evangelist in that city; Prof. Jameluddin, B.A., head master Julundhar City High School; Mr.J.W. McCarroll, late headmaster of Ambala Cantonment School; Mr. Ram Lall, F.A., head master in the C Boys' Boarding School, Ludhiana; Mr. David, B.A., just appointed second master in the same school.

These men employed in our Mission are on the average the peers of the missionaries and are all consecrated men who have foregone the chance of lucrative government service to help evangelize their countrymen.

The fact that nearly 400 non-Christian students are being educated in Forman College cannot be fairly made to discredit the school; some are converted while in college—others afterwards, but all are made

to feel many to openly acknowledge the excellency of the person and gospel of Jesus Christ.

The fact has been well established that our educational system has converted much of the thoughtof the province. Idolatry is no where popular among educated men—all reform cults are monotheistic and some of them regard Jesus as the greatest teacher in the world.

Surely, this result of mission school teaching is one we may praise God for. The ground is being prepared and the good news of salvation is being widely proclaimed.

With all their imperfections the mission schools have a place.
We want to displace the non-Christian teachers as soon as possible.
To accomplish this end we have set ourselves definitely to work.

Please do not suppose we resent your strong attitude upon this subject; we are glad for the visit of Mr. Severance and for your words of criticism. We know they come from a heart beating in sympathy with us. We are glad to have truth plainly and boldly stated. We do not want you to fail to see the good while you swat the evil:

I was Principal for a while of our High School at Rawal Pindilnow N.P.) and again of the City High School Andhiana. For four years I was in the Theological Seminary at Saharangur and for five years Principal of the Christian Boys' High School at Ludhiana.

But my principal work has been that of preparing and publishing a Christian literature in the vernacular language. I have always been a preacher to the Hindus and Moslems, in city and village. Just now, besides writing, translating and publishing books and tracts, I am editing a paper I founded 38 years ago—the Nur Afahan (Light Reflector) I wish the lady who cannot contribute to secular schools could see her way to give us the means of publishing the gospel by <u>preaching</u> in the

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villages and by publishing it by the printed page.

Trusting you will pardon this long letter, I am

Yours in the fellowship of Christ,

(signed) E.M.Wherry.

Indhiana, April 14, 1909.

Warner Van Morden, Msg.,

Member of the Board of Foreign Hissions,

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These men employed in our Mission are on the average the peers of the missionaries and are all consecrated men who have foregone the chance of lucrative government service to help evangulate their countrymen.

The fact that nearly 400 non-Christian students are being educated in Forman College cannot be fairly made to discredit the school; some are converted while in college—others afterwards, but all are made

to feel + many to openly acknowledge the excellency of the person and gospel of Jesus Christ.

The fact has been well established that our educational system has converted much of the thoughtof the province. Idolatry is no where popular among educated men—all reform cults are monotheistic and some of them regard Jesus as the greatest teacher in the world.

Surely, this result of mission school teaching is one we may praise God for. The ground is being prepared and the good news of salvation is being widely proclaimed.

With all their imperfections the mission schools have a place. We want to displace the non-Christian teachers as soon as possible. To accomplish this end we have set ourselves definitely to work.

Please do not suppose we resent your strong attitude upon this subject: we are glad for the visit of Fr. Severance and for your words of criticism. We know they come from a heart beating in sympathy with us. We are glad to have truth plainly and boldly stated. We do not want you to fail to see the good while you swat the evil:

I was Principal for a while of our High School at Rawal Pindilnow H.P.) and again of the City High School Audhiana. For four years I was in the Theological Seminary at Baharangur and for five years Principal of the Christian Boys' High School at Ludhiana.

But my principal work has been that of preparing and publishing a Christian literature in the vernacular language. I have always been a preacher to the Hindus and Moslems, in city and village. Just now, besides writing, translating and publishing books and tracts, I am editing a paper I founded 36 years ago—the Nur Afahan (Light Reflector) I wish the lady who cannot contribute to secular schools could see her way to give us the means of publishing the gospel by <u>preaching</u> in the

villages and by publishing it by the printed page.

Trusting you will pardon this long letter, I am

Yours in the followship of Christ,

(signed) E.H.Wherry.

CHRISTIAN INSTRUCTORS IN SCHOOLS AND COLLOGIS.

神 本 米 林 安

(aper prepared by the Rev. .T. Mitchell of Mainpuri, read at the Annual Meeting of the North India Lission.) 1909.

The assigning of this subject for presentation here and now shows that we have schools and a College in which Christians and Nen-Christians are being educated, and in which Christian and non-Christian teachers are employed. This is true of our Boys' Schools. In our Girls' Schools, with very few exceptions, only Christian teachers are employed.

Let us see briefly the object of these schools and whether or not we are as fully accomplishing that object as we can, and if we are not, why not. Is it because we have not more Christian teachers in these Schools? If it is, then why have we not got them?

The Rev. 1.B. and read a paper before the Decemnial Hissionary Conference in 1892 in which he said, "Christian education removes projudice end conciliates affections, furnishes an opportunity for the daily direct preaching of the Gospel; and it brings the missionary into heart to heart contact with the people with whom he has to deal.

Educated classes are not reached by ordinary methods of preaching.

Higher education is the only method that reaches them. We have no warrant to pass them by. Hindu Society is an organism, and the educated men are the brain of the organism, possessing an enormous and disproportionate influence over the other members. It is evident that missionary work, if intelligently conducted, must devote even for the sake of the lass of the people, a considerable part of its energy to the propagation of the Gospol among the educated classes."

Let me quote from an article in the Lucknow Collegian a few months ago.

The writer says, "Nest of all, it is essential for a Christian College to strive constantly to maintain the highest possible standards, and to earn a reputation for bringing to bear on each individual student, persistently and successfully, the

highest ideals of Christian living as taught and exemplified in the New Testament. Rather than compromise on this point, we should be willing to see our Halls deserted by every student who is unwilling to put himself under such tuition. It is not true, however, that emphasis put on Christ's teachings in their relation to character will keep away Non-Christian students, in any considerable number, from a Christian College. Least of all should we expect it vien the cry from Hindu and Mohammedan parents all around us is that a purely secular education is bringing their sons to ruin, and when the Indian Fress is full of appeals for the introduction of moral and roligious toaching in all oducational institutions. With the increasing facilities for secular education everywhere being afforded throughout the country, the Christian College can justify its existence only by giving - along with a liberal education, what no Government, Hindu or Huhamadan institution can give, namely, a thorough grounding in Christian othics and an exemplification of aggressive Christian work. The times call for men - modern Duffs - who, having caught a vision of what is possible for a Christian College in India, and who, not being disobedient to the heavenly vision, will show to the people of this country, and to the Christian Church of the West, what God can do for India through a Christian College completely in line with His will and in touch with Him. "

Let us apply this equally to our High Schools.

We are not having as many conversions from this higher educational work as Dr. Duff did. Why? I will a ain quote Dr. Waun; "Time was when an earnest-minded Hindu lad brought up in crass superstition and set face to face with the truth as it is in Josus, found himself compelled to make his decision between them, and so a comparatively large number were baptized. Now a kind of via redia has been found. Avast number simply accept Hinduism as a social system and to a great extent adopt Christian conceptions of God and religion. The compliances to idolatry are reduced to a minimum and explained away. Such men honour Jesus and observe many of His precepts.

Luch as I personally wish to see and ray for thorough conversion and open confession of Christ among our students, I cannot but feel that the moraland spiritual

Oducation has to be begun after baptism. There is an intensive view of Christian work as well as extensive. There is a real preparation for the Gospol which is more valuable than an unreal profession of it."

In all this I most heartily agree with Dr. Warn and with the writer in the Lucknew Collegian.

Our Mission Schools and College are no more means to the end of drawing students so that we may teach them during the Bible hour than are our hospitals for the purpose of drawing people for the Bible teaching there. That is one object and one of the rain objects; but until every subject taught is well taught with the object of leading each student to see, weigh and accept the truth, we are not fulfilling our Mission. Becular truth is very largely the product of Christianity, and few indeed are the lessons that do not afford some opportunity to teach Christian truth, if the teacher be a zenlous Christian. This brings us to our subject proor. A non-Christian teacher will not teach Christian truth from a Christian standpoint. He could not if he were to try, and he is not likely to try. So it would seem that a Mission School or College ought properly to have only Christian teachers.

But after more than one hundred years of modern missionary work in India, the supply of Christian teachers is so small that we are compelled to rely mainly on non-Christian teachers. This ought not to be so, but that it is, so, I can show from recent experience.

Then Mr. Devirance wrote out asking for our staff of teachers with pay and qualifications, and what it would cost to get Christian teachers in each place, we wrote him that we thought Christian teachers could be secured in place of the most of the non-Christians at from 25% to 100% more pay. Then he again wrote and urged that more Christians teachers be secured, and our Board also those urged it, those of us who have charge of the schools set about trying to get the teachers that we have longed for for years, but did not dare call. For the past six months we have been calling as loudly as we know how in all directions. We have written many lotters and advertised in religious and secular papers.

One Righ chool manager has advertised in "The Har Afshan," "The Indian Christian Messenger," "The Indian Litness," "The Christian Patriot," "The Pioneer," and "The Statesman," and is still looking for a Christian man to teach scienced and another to teach drawing. These advertisements brought very few Christian applicants. And of those who did apply either through advertisements or through friends, we found that several times two of us and in one case all three of us were thinking of or actually negotiating with the same man.

In our three High Schools we have secured six additional Christian teachers, - two in each school. We are having to pay more than we estimated and even then we cannot get the men we need. The Christian teacher should be a whole-hearted follower of Jesus Christ, whose life is free from regreach and who intellectually convends the respect of pupils, parents, patrons and critics. That kind of an ear make more money in other professions or in Severment employment, but the amount of good he would do in one position is incomparable to but he would do in the other. Some men see this and in this country, as in others, take up teaching as a career? But here, as at home, many make teaching only a stepping stone to some other profession.

One or two Christian teachers wor ing with 10-15 non-Christian teachers are dreadfully handicapped at every turn and in their every effort, and it is not to be wondered at that the results in conversions have not been greater.

Here, I believe, is one of the reasons why it is hard to secure the kind of teachers we want. Until we have a sufficient number of Christian teachers to form a team that in every matter that concerns the School can carry the public opinion in the School their way, this will be an unpopular line of service. Another mistake we have made and are still making is in having the Head Laster a Christian and the other Christian teachers men of no educational standing. They may be very good men, but as school teachers they are not honoured by pupil or parent and their influence is swaying public opinion

Christwards is almost mil. Then there is such a fulf between them and the Headmaster that there is little hope of their ever uniting to do team work in the school. It is not only a larger number of Christian teachers that we need to make their service more popular and efficient, but we require better qualified teachers.

inother reason why it is so difficult to secure good Christian Fon is that to have not been preparing them. A small number of Christian students have alve a been in our Jehools, but here again it has been one Christian boy among a large number of non-Christian boys. The ambition of nearly all of these boys is to get into Covernment service. They talk of it and work for it. Public opinion is all in that direction. That wonder them that the Christian student brought up in that atmosphere should also look for Government service. There has been no Christian public sentiment in the School. The boy has outstripped his parents educationally, he talks as he hears others talk of Government service. The parents take it up and are anxious to see their son in a position that is popular, and so Lission service is looked upon as only to be thought of if something else connot be secured. And is the missionery altogether free from fault here? He longs to see a self-supporting and honoured Diristian community, and instead of directing the bright youth's thoughts towards the great honour of a life devoted to the service of Christ, he has often dencouraged him to get into Government service, if possible. The sooner he gets into service the sooner will the cost of his education cease, and the thought of his own pocket, or that of the Mission, has helped him to advise the young man to get service in Government after having passed his Middle or Untranco Exeminations, rather than to go and qualify to become an efficient teacher, or a more honoured and more efficient Government servant. The situation is a difficult one, and all young men are not to look towards Mission employment. But so far as I know, only one B.A. one F.A. and one Entrance pansed man are what we have to show as the product of our Schools in all of these years. I mean only these three are now serving as school teachers. The B.A., though a product of our Mission, is not serving our Mission, and only went into Jission service after failing to rise in Government service. This is not a good showing, and what are we now doing to remedy this state of affairs?

There are now 17 Christian young men studying in our College and 182 in our three High Schools.

pass the F.A. Examinations, and 9 the Matriculation Examinations this year.

How many of these have their faces turned towards our School, or Mission
service, I do not know. But I do know that we would do well to appoint a
member of our Mission to see these students personally, not in public meetings.

This man should be in sympathy with the students, he should go to them unamounced and unofficially, but he should go prepared to show the possibilities
of Christian service. He should be appointed for two or three years, and
be allowed to draw his travelling expenses from the Lission Treasurer. This
would in no way interfere with what is being done by those engaged in work
with these students in our various schools, and would not lighten the responsibility of anyone to do all he or she can; but it would be a definite step
on the part of the Lission and would very definitely multiply what is being
done.

Another way in which everyone can help in this work is bt starting Mission bands and Lission Stu y classes among children, wemen and men. Unless missionary fires are kindled in every community and kept burning, we shall not see Christian service popular. We should deal with the Indian student and the Indian parent as we were dealt with, and we shall then see a goodly company of educated young men and wemen offering themselves as freely and with as little reserve as we offer ourselves. And yet byt few of our educated Indian Christians feel a burden for the salvation of their fellow men.

This is partly our fault and partly because of the small number of Christians and tremendous temptation to go into Government service, with the opportunities to rise it affords and with a good pension at the end of a com-

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paratively short term of sorvice.

The Government rate of pay for non-Christian Matriculate or F. t. Normal trained non is Rs. 25-50 to start on, and they may rise in very excoptional cases to Rs. 400. Graduates start on Rs. 40-50 and may rise to 400 with pension in both cases. Three Ind an Christian graduates representing three Licsions, in that they were educated under three separate Missions, gave me independent answers as to what salaries our schools should pay. They work out Matriculation or Intrance con to start on Rs. 30, rising to Rs. 60 in yearly increments of Rs. 2/8, F. 1. Rs. 50 rising to Rs. 100 in yearly increments of Rs. 5; graduates, Rs. 100-10-150 as Assistant masters. Head Masters to be M.A.'s or higher, to start on Rs. 200-25-300, provided they have served in the issien for five years. Should anyone be appointed a Head Laster before serving the Lission for five years, he would receive the pay his time and grado entitle him to, under the above scale for Assistant Lasters. In addition to this all Asst. Masters to be given 10% of salaries for house rent, or furnished with a house, and 10% for Provident Fund. All Head Lasters to got a fixed sum of Rs.25 for Provident Fund and a house on in lieu theroof Rs. 25.

This scale of pay seems high to me; but it gives us an idea as to what the teachers think. They say that this rate of pay would only put them within measurable distance of their Hindustani compeers in other lines of service. One thing is clear, and that is that until our service is more popular, and the supply is more nearly adequate to meet the demand, we shall have to pay better salaries than we are now paying to secure the men we desire.

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We have to pay non-Christian Latriculates or Entrance men Rs. 25-40;

F.A.'s 50-50; and graduates 50-75. In return we get his services in the class room given from a non-Christian point of view. Outside of school hours he has little interest in the school, or in its students and absolutely no

interest in the main object of the school, - the Christianizing of her students.

class-room work, but he does it better. He has a definite purpose. He is in sympathy with us and with our every effort to do good. He is with the boys on the play ground. In this way alone he spends at least two hours per day more with the students than do the non-Christian teachers (for it is a rare thing for a non-Christian teacher to be present on the playground unless ordered to be by the Readmaster or Manager, and then he looks upon it as a hardship.) The playground affords one of the best places to get the confidence and respect of the student.

After the game a few of the boys usually linger to talk with the teachers, or walk home with them and relate many of the perplexities of their lives. Then the Christian teacher is a force in the Christian community and in the Church, so he is worth many times the salary of the non-Christian, and we are economizing at the wrong place in keeping our schools predominated by non-Christian teachers.

Another way in which we could help in this work is to make the position of the teacher ore secure. It has been suggested that a service book be kept in each school, and the Manager write his remarks concerning each teacher at least twice during each school year, and these remarks to be read before the Lission in Annual Meeting. This would been a definite and permanent record of each teacher and would furnish evidence for both the teacher and the Lission in case of requests, transfers, dismissals or appeals.

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either rightly or wrongly. But it is a very real question with them, and what is real to them we must fairly consider the try to meet. The point is this, - the attitude of the missionary towards the Indian helper. To are accused of treating the Indian Government official with a great deal more deference and being more polite to him, even though he be a man of inferior education, than we are to our Indian Christian co-worker - a case of familiarity breeding contempt. I think

this is due to a misunderstanding, but let us do all in our power to correct it by being very careful and considerate in dealing with our fellow-workers.

Indian
The educated Christian resents being classified as "Hindustani Bhai log."

I know of but one remedy for this perploxing question, and that is the golden rule, together with much of forbearance and patience on both sides.

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(ap r prepared by the Rov. ... litchell of Lainpuri, read at the Ammuel Leating of the North India Lission.) 1909.

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(aper propered by the Rev. .T. Mitchell of Maingari, read at the Ameral Meeting of the North India Mission.) 1909.

The assigning of this subject for procentation here and now chows that we have schools and a College in which Christians and Non-Christians are being educated, and in which Christian and non-Christian teachers are employed. This is true of our Boys' Echools. In our Girls' Schools, with very few exceptions, only Christian teachers are employed.

Let us see briefly the object of these schools and whether or not we are as fully accomplishing that object as we can, said if we are not, the not. Is it because we have not more Christian teachers in these Schools? If it is, then they have we not got than?

The Nov. 1.5. we read a seper before the Decembed Liestener Conference in 1892 in which he said, "Christian education removes projudice and conciliates affections, furnishes an opportunity for the daily direct proteing of the Cospel; and it brings the missionery into heart to heart contact with the people with then he has to deal.

Higher education is the only nothed that reaches them. We have no warrant to pease them by. Hindu Society is an organism, and the educated run are the broin of the organism, possessing an enormous and disprejectionate influence over the other members. It is evident that missionary work, if intelligently conducted, rust devote even for the sake of the was of the people, a considerable part of its energy to the propagation of the Gospel among the educated classes."

Let no quote from an article in the lastmow Collegian a few conths ago-The writer says, "Nest of all, it is essential for a Christian College to strive constantly to mintain the highest possible structures, and to carm a regulation for bringing to bear on each individual stud at, persistently and successfully, the Dighest ideals of Christian living as tenget and exemplified in the New Mestament. Rather then compromise on this point, to should be willing to see our Halls described by every student who is unvilling to put himself under such tuition. It is not true, however, that emphasis put on Christ's teachings in their relation to character will koop away Mon-Christian students, in any considerable murber, from a Christian College. Least of all should we expect it then the cry from Himka and Hohemodan parents all around us is that a purely secular cheation is bringing their sors to ruin, and whon the Indian From is full of appeals for the introduction of morel and roligious teaching in all educational institutions. With the increasing facilities for socular education everywhere being afforded throughout the country, the Christian College con justify its existence only by giving - along with a liberal education, what no Government, Hindu or information institution on give. namely, a thorough growning in Christian othics and an examplification of aggressive Christian vort. The times call for men - modern Duffs - who, having caught a vision of what is pessible for a Christian College in India, and who, not being disobedient to the heavenly vision, will show to the people of this country, and to the Christian Church of the lost, what God can do for India through a Christian College completely in line with His will and in touch with Him. "

Let us apply this equally be our High Schools.

as Dr. Duff did. Mry? I will again quote Dr. Waun; "Time was when an earnest-mindel Mindu lad brought up in crass superstition and set face to face with the truth as it is in Josus, found himself compelled to make his decision between them, and so a comparatively large number were baptized. Now a kind of via redia has been found. Avant number simply accept Minduism as a social system and to a great extent adopt Christian conceptions of God and religion. The compliances to idelatry are reduced to a minimum and explained away. Such men honour Josus and observe

thich as I personally wish to see and ray for thorough conversion and open confession of Christ among our students, I cannot but feel that the nordered spiritual

oducation has to be begun after baptism. There is an intensive view of Christian work as well as extensive. There is a real proparation for the Cospol which is more valuable than an unreal profession of it."

in all this I most heartily agree with Dr. Warn and with the writer in the Lucknow Collegian.

drawing students so that we may teach them during the Bible hour them are our hospitals for the purpose of drawing pools for the Bible hour them are our is one object and one of the amin objects; but until every ambject trught is well trught with the object of leading each student to see, weigh and accept the truth, we are not fulfilling our blesion. Someter truth is very largely the product of Christianity, and few indeed are the lessons that do not afford some opportunity to teach Christian truth, if the teacher he a scalar Christian. This brings us to our subject proor. A non-Christian teacher will not teach Christian truth from a Christian standpoint. He could not if he were to try, and he is not likely to try. So it would soon that a liesion school or College ought properly to have only Christian teachers.

In is, the supply of Christian teachers is so small that we are compelled to rely melally on non-Christian teachers. This ought not to be so, but that it is, so, I can show from record experience.

hen Mr. To ence train out asking for our staff of teachers with

pay and qualifications, and what it would cost to got Christian teachers in each

place, so wrote him that we thought Christian teachers could be a coved in place

of the most of the non-Christians at from 25% to 100% ore pay. Then in again

wrote and unged that more Christians teachers be second, and our Board also

unged it, those of us who have charge of the schools set about trying to get the

teachers that we have been calling as loudly as we know how in all directions.

To have written many letters and advertised in religious and secular papers.

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One High chool ranger has advertised in "The New Afshan," "The Indian Christian Hessenger," "The Indian Litness," "The Christian Datriot," "The Piencer," and "The Statesmen," and is still looking for a Christian man to teach scienced and another to teach drawing. These advertisements brought very few Christian applicants. And of these who did apply of their through advertisements or through friends, we found that several these two of us and in one case all three of us were thinking of or actually negotiating with the same ran.

In our three High Schools we have secur daim additional Christian teachurs, - two in each school. We are having to pay more than we estimated and even then we cannot get the near we need. The Christian teacher should be a visolo-hearted follower of Jesus Christ, where life is free from reproducted with which intellectually comends the respect of pupils, perents, patrons and critics. That kind of an ern name are money in other parfections or in Government exployment, but the expent of good is would do in one position is incomparable to but he would do in the other. Tors were see this and in this country, we in others, take up teaching as a career? But howe, as at home,

one or two Christian teachers wereing with 10-15 non-Christian touchers are droubly hendicopped at every turn and in their every effort, and it is not to be wendered at that the results in conversions have not been greater.

Mand of teachers we want. Until we have a sufficient number of Christian teachers to form a team that in every matter that concerns the Jehool orm carry the public epinion in the Jehool their vey, this will be an unpopular line of service. Another mistake we have made and are still mating is in having the Head Lester a Christian and the other Juristian teachers can of no odderstonal standing. They may be very good non, but as school teachers they are not homoured by pupil or parset and their influence is swaying public opinion

Obristwards to almost mil. Then there is such a full between them and the Hoodmater that there is little hope of their ever uniting to do team work in the school. It is not only a larger number of Christian teachers that we need to make their service more popular and officient, but we require better qualified teachers.

mother reason why it is so difficult to seems good Christian and la that to have not been proparing them. It still marker of furistion structure have alvers been in our leheels, but here again it has been one Buistian bey among a large marker of non-Christian boys. The embition of rearly all of these boys is to get into Covernment service. They talk of it and work for it. Public opinion is all in that direction. That worder than that the Caristian student brought up in that simes here shoul? also look for Covernment asswice. There has been no Christian public sentiment in the Cohool. The boy has outstripped his parents educationally, he talks as he hears others talk of Covernment service. The parents take it up and are analous to see their son in a position that is popular, and so lission service is locked upon as only to be thought of if something clas comet be secured. And is the missionery altegration fiee from fault here? He longs to see a self-supporting and however ! I ristian community, and instead of directing the bright youth's thoughts towards to great honour of a life devoted to the service of Christ, he has often impouraged him to get into Covernment service, if possible. The scenar he gots into service the sooner will the cost of his education coase, and the thought of his own pocket, or that of the lission, has helped him to advise the young ran to get soivice in Government after having passed his liddle or Intrance Imminetions, rether than to go and qualify to become an officient tenchar, or a core honoured and more efficient Covernment servant. The situation is a difficult one, and all young non are not to look towards Mesion employment. Dut so for as I know, only one D.A. one T.A. and one Intrance parsed non are what we have to show as the product of our chools in all of these years. I man only these three are now serving as school teachers. The D.A., though a product of our Masion, is not serving our Mission, and only went into ission service after failing to rise in Government service. This is not a good showing, and what are we now doing to remody this state of affairs?

There are now 17 Christian young men studying in our College and 182 in our three Nigh Schools.

pass the F.A. Reminations, and 9 the Latriculation Examinations this year.

How many of those have their faces turned towards our School, or Lission
service, I so not know. But I do know that we would do well to appoint a
member of our Lission to see these students pe soundly, not in public rectings.

This can should be in sympathy with the students, he should go to them unarmounced and unefficially, but he should go propa ed to show the possibilities
of Christian service. Le should be appointed for two or three years, and
be allowed to draw his travelling expenses from the Lission Treasurer. This
would in no way interfere with what is being done by those engaged in work
with these students in our various schools, and would not lighten the responsibility of anyone to do all be or she can; but it would be a definite step
on the part of the Lission and would vary definitely must is being
done.

Mission bends and Mission Stu y classes among children, women and mon. Unless missionary fires are kindled in every community and hept burning, we shall not see Christian service popular. To should deal with the Indian student and the Indian parent as we were dealt with, and we shall then see a goodly company of educated young men and women offering themselves as freely and with as little reserve as we offer ourselves. Ind yet byt few of our educated Indian Christians feel a burden for the salvation of their follow rom.

This is partly our fault and partly because of the small number of Christians and transmitus temptation to go into Government service, with the opportunities to rise it affords and with a good pension at the end of a com-

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quatively abort tem of service.

The Government rate of pay for non-Christian Matriculate or F. .. Normal trained for is Ts. 25-50 to start on, and they may rise in very oncontional cases to Rs. 400. Grad ates start on Rs. 40-50 and may rise to 400 with possion in both cases. Throo Int an Offristian greduates representing throe Lissians, in that they were od cated unfor three separate Lissians, gave no independent amount as to that salaries our schools should pay. Thoy work out atriculation or Intranco con to start on Ro. 50, rising to No.60 in pecrly increments of Re.2/8, P. . No.50 rising to Re.100 in yearly increments of Rs. 5: conductes, Rs. 100-10-180 as asistant restors. Head Lastere to be 1. '. 's or higher, to start on Ms. 200-25-300, provided they have served in the Lissien for five years. Uhould argone be appointed a Head losier before serving fine -issien for five years, he would receive the pay his time and grade entitle him to, under the above scale for Assistant Lesters. In addition to this ell dat. Lesters to be given 10, of salaries for house rent, or furnished with a house, and 10; for Provident Fund. All Head Lasters to got a fixed sum of As. 25 for Toovid at Dund and a house on in liou theroof Ms. 25.

This scale of pay seems high to me; but it gives us an idea as to what the teachers think. They say that this rate of pay would only but the within measurable distance of their lindustral compours in other lines of service. One thing is clear, and that is that until our service is more pepular, and the supply is more nearly adequate to meet the demand, we shall have to pay better salaries than we are now paying to secure the men we desire.

Lot us see what we get in exchange for our extra (if it be extra)
remay expended on Christian teachers of the type I have been describing.

We have to pay non-Christian Latriculates or Intrance rem Rs. 25-40;

F.A.'s 30-50; and graduates 50-75. In return we get his services in the class
room given from a non-Christian point of view. Outside of school hours he
has little interest in the school, or in its students and absolutely no

interest in the main object of the school, - the Christianizing of her students.

class-room work, but he does it better. He has a definite purpose. He is in sympath, with us and with our every effort to do good. He is with the boys on the play ground. In this way alone he spends at least two hours per day more with the students than do the non-Christian teachers (for it is a zero thing for a non-Christian teacher to be present on the playground unless ordered to be by the Readmoster or Langer, and then he looks upon it as a hardship.) In playground affords one of the best places to get he confidence and respect of the student.

After the game a few of the boys usually linger to talk with the teachers, or walk home with them and relate very of the perploxities of their lives. Then the Christian teacher is a force in the Christian community and in the Church, so he is worth many times the salary of the non-Christian, and we are economising at the wrong place in Receiping our schools predominated by non-Christian teachers.

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Then there should be some Profident Fund dependent upon faithful and efficient service.

althor rightly or wrongly. But it is a very real question with them, and what is real to them we must fairly consider the try to meet. The point is this, - the attitude of the missionary towards the Indian helper. — e are accused of treating the Indian Government official with a great deal more deference and being more polite to him, even though he be a men of inferior education, then we are to our Indian Christian co-worker - a case of familiarity breeding contempt. I think

this is due to a misurderstanding, but let us do all in our power to correct it by being very careful and considerate in dealing with our fellow-verteers.

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-he educated Christian resents being classified as "Mindustani Bhai log."

I know of but one remedy for this purplexing question, and that is the golden rule, together with such of ferboarence and patience on both sides.

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Christian instructors in Schools and Colleges.

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Paper propered by the Rev. T.T. Hitchell of Hainpuri, read at the Annual Meeting of the North India Mission, 1909.

The assigning of this subject for presentation here and now shows that we have Schools and a College in which Christians and Non-Christians are being educated, and in which Christian and Non-Christian teachers are employed. This true of our Roys'Schools. In our Sirls' Schools with very few exceptions only Christian teachers are employed.

Let us see briefly the object of these Schools and whether or not we are as fully accomplishing that object as we can and if we are not why not. Is it because we have not more Christian teachers in these Schools? If it is then whave we not got them?

The Nev. 1.B. Lann read a paper before the Lecennial Hissionary Conference in 1892 in which he said "Christian education removes prejudice and conciliates affections, furnishes an opportunity for the daily direct preaching of the Cospel; and it brings the Tissionary into heart to heart contact with the people with whom he has to deal.

education is the only method that reaches them. To have no warrant to pass the by. Hindu Society is an organism and the educated men are the brain of the organism, possessing an enormous and disproportionate influence over the other members. It is evident that Missionary work if intelligently conducted must devote even for the sake of the mass of the people a considerable part of its energy to the propagation of the Sospel among the educated classes."

Let me now quote from an article in the Lucknew Collegian a few months ago, the writer says: "Most of all it is essential for a Christian College to strive constantly to maintain the highest possible standards, and to earn a re-

putation for bringing to bear on each individual student, persistently successfully, the highest ideals of Christian living as taught and exempl fied in the New Testament. Rather than compromise on this point, we should be willing to see our Halls deserted by every student who is unwilling to put himself under such tuition. It is not true, however, that emphasis put on Christ's teachings in their relation to character will keep away Non-Christian students, in any considerable number from a Christian College. Least of all should we expect it when the cry from Hindu and Juhammadan parents all around, is that a purely secular education is bringing their sons to ruin, and when the Indian Press is full of appeals for the introduction of moral and religious teaching in all educational institutions. Tith the increasing facilities for secular education everywhere being afforded through-Out the country, the Christian College can justify its existence only by giving-along with a liberal education, what no Government, Hindu or Mahammadan institution can give, namely a thorough grounding in Christian ethics and an exemplification of aggressive Christian work. The times call for men-modern Duffs-who, having caught a vision of what is possible for a Christian college in India, and tho, not being disobedient to the heavenly vision, will show to the people of this country, and to the Christian Church of the Test what God can do for India through a Christian College completely in line with his will and in touch with him."

Let us amply this equally to our High Schools.

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pliances to idolatry are reduced to a minimum and explained away. Such men honour Jesus and observe pany of his precepts.

Open confession of Dirist among our students, I cannot but feel that the coral and spiritual influences exerted on our students who recain unbaptized is as genuine Christian work as the work of baptizing men whose moral and spiritual education has to be begun after baptism. There is an intensive view of Christian work as well as an extensive. There is a real proparation for the Gospel which is more valuable than an unreal profession of it."

In all of this I most heartily agree with Dr. Jane and with the writer in the Lucknew Collegian.

Due Tission Tchools and college are no more means to the end of drawing students so that we say teach them during the Bible hour than are our hospitals for the purpose of drawing people for the Aible teaching there. That is one object and one of the main objects; but until every subject taught is well tought with the object of leading each student to see, weigh and accept the truth, we are not fulfilling our Massion. Secular truth is very largely the product of Iristianity, and few indeed are the leasons that do not afford some opportunity to teach Christian truth, if the teacher be a zealous christian. This brings us to our subject proper. Mon-Christian teacher will not teach Christian truth from a Christian standpoint. He could not if he were to try, and he is not likely to try. So it should seen that a Massion School or College ought properly to have only Christian teachers.

But after more than one hundred years of modern Vissionary work in India the supply of Christian teachers is so small that we are compelled to rely mainly on Non-Christian teachers. This ought not to be so, but that it is so I can show from recent experience.

Then Ir. Severance wrote out asking for our Staff of teachers with pay and

qualifications and what it would cost to get Christian teachers in each place,
we wrote him that we though Christian teachers could be secured in place of the
most of the Non-Christians at from M. to 1000 more pay. When he again wrote
and urged that more Christian teachers he secured, and our Noard also urged it
those of us who have clarge of these Schools set about trying to get the teachers
that we have longed for for years, but did not dard call. For the just six
months we have been calling as loudly as we know how in all directions. We have
written many letters and advertised in religious and secular papers. One High
School Manager has advertised in "The Mar Afshan", "The indian Christian Messenger",
"The indian Eliness', "The Christian Mariot", "The indeer" and "The Tatesman"
and is still looking for a Christian man to teach Science and another to teach
Drawing. These advertisements brought very few Christian a plicants. And those
who did apply either through advertisements or through friends we found that several times two of as and in one case all three of as were thinking of or actually
negotiating with the same run.

In our three Ligh Ichools we have secured six additional Christian teachers.

The were having to pay more than we estimated and even then we cannot get the men we need. The Christian teacher should be a whole hearted follower of Jesus Christ, whose life is free from reproach and who intellectually commands the respect of pupils, gurents, patrons and critics. That kind of men can make more money in other professions or in Jovernment employment, but the amount of good he would do in one position is incomparable to what he would do in the other. Some men see this and in this country as in others take up teaching as a career. But here as at home many make teaching only a stepping stone to some other profession.

One or two Christian teachers working with 13-15 Non-Christian teachers are dreadfully handicapped at every turn and in their every effort and it is not

to be wondered at that the results in conversions have not been greater.

Here I believe is one of the reasons why it is hard to secure the kind of teachers we want. Until we have a sufficient number of Christian teachers to form a team that in every matter that concerns the Jehool can carry the mublic opinion in the Jehool their way, this will be an unpopular line of service. Inother mistake we have under and to some extent are still making is in having the Head Master a Christian and the other Christian tractors men of no educational standing. They may be very good men, but as school teachers they are not honoured by mupil or purent and their influence in swaying public opinion christwards is almost hil. Then there is such a gulf between them and the lead Master that there is little hope of their ever uniting to do team work in the School. It is not only a larger mumber of Christian teachers that we need to make this service more popular and efficient, but we require better qualified teachers.

nother reason why it is so difficult to secure good Christian men is that we have not been properly; them. .. small number of thristian students have always been in our Tcheols, but here again it has been one Christian boy among a large number of Pon-Christian boys. The ambition of nearly all of these boys is to get into Jovernment service. They talk of it and work for it. Public opinion is all in that direction. That wonder then that the Christian student brought up in that atmosphere should also look for Government service. There has been no Christian public sentiment in the School. The boy has outstripped his parents educationally, he talks as he hears other talk of Government service. Therentseries who shristian publicamentimentainak. The parents take it up and are anxious to see their son in a position that is popular, and so Tission service is looked upon as only to be thought of if scriething else cannot be secured. Ind is the Missionery altogether free from fault here? He longs to see a self-supporting and honoured Christian corrumity and instead of directing the bright youth's thoughts towards the great honour of a life devoted to the service of Christ, he has often encouraged him to get into Government service, if possible. The sooner he gets into service the sooner will the cost of his education cease, and the thought of his own pocket, or that of the Mission has helped him to advise the young man to get service in Government after having passed his Middle or Intrance Examinations, rather than to go on and qualify to become an efficient teacher, or a more honoured and more efficient Government servant. The situation is a difficult one and all young men are not to look to ards Mission employment. But so far as I know only one 3..., one F... and one intrance passed man are what we have to show as the product of our Schools in all of these years. I mean only those three are now serving as school teachers. The B.L. though a product of our Mission is not serving our Mission and only went into Mission service after failing to rise in Jovernment service. This is not a good showing, and what are we now doing to remedy this state of affairs.

There are now 17 Waristian young men studying in our College and 182 in our three High Schools.

the F. . Examinations, and nine the latriculation examinations this year. How many of these men have their faces turned towards our Ichool, or Mission service I do not know. But I do know that we would do well to appoint a member of our Mission to see students personally, not in public meetings. This can should be in sympathy with the students, personally do to them unannounced and unofficially; but he should go prepared to show the possibilities of Christian service. He should be appointed for two or three years, and allowed to draw his travelling expenses from the Mission Treasurer. This would in no way interfere with what is being done by those engaged in work with these students in our various schools and would not Highten the responsibility of any one to do all he is she can; but it would be a definite step on the part of the Mission and would very definitely multiply what is being g done.

Another way in which every one can help in this work is by starting Mission

bands and Mission Study Classes among children, women, and men. Unless Missionary fires are kindled in every community and kept burning we shall not see Christian service popular. The should deal with the Indian student and the Indian parent as we were dealt with, and we shall then see a goodly company of educated young men and women offering themselves as freely and with as little reserve as we offer ourselves. Is yet but few of our educated Indian Christians feel a burden for the salvation of their fellow mon.

This is partly our fault and partly because of the small number of Christians and tremendous temptation to go into overment service, with the opportunities to rise it affords and with a good pension at the end of a comparative-ly short term of service.

The Government rate of pay for Ton-Christian latriculate or F.A. Normal Trained men is Rs. 25/-3 / to start on and they may rise in very exceptional cases to Rs. 417. Graduates start on Ds. 41/-57 and may rise to 407 with pension in both cases. Three indian dristian graduates representing three dissions, in that they yere educated under three separate Missions, gave me independent ancwers as to what salaries our schools should pay. They work out Tatriculation or intrance men to start on Es. 30/ rising to Es.60/ in yearly increments of Rs. 8/6/-F.A. Rs. 50/ rising to Ds. 10/ in yearly increments of Rs. 5/; graduates, Rs. 10-10-15 / as Essistent Masters. Head Masters to be Man.'s or higher, to start on Re. 20 /-25-30 /, provided they have served in the Marion for five years. Should any one be appointed a Head Paster before serving the Hission for five years he would receive the pay lis time and grade entitle him to, under the above scale for Assistant Casters. In addition to this all Assit. Casters to be given 10% of salaries for house rent, or furnished with a house, and lo, for rovident Fund. All Head Thaters to get a fixed ann of Is. 25/ for Provident Fund and a house or in lieu thereof As. 25/.

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able distance of their Hindustani compeers in other lines of service. One thing is clear, and that is that until our service is more popular, and the supply is more nearly adequate to meet the demand we shall have to pay better salaries than we are now paying to secure the men we desire.

Let us see what we get in exchange for our extra (if it be extra) money expanded on Christian teachers of the type I have been describing. We have to pay Non-Christian Tatriculates or Intrance men 1s. 85/-41; F.1.'s No/-50; and graduates 50/-75/. In return we get his services in the class room given from a Non-Christian point of view. Tutside of school hours he has little interest in the school, or in its students and absolutely no interest in the main object of the school-the Christianizing of her students.

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Another way in which we could help in this work is to make the position of the teacher more secure. It has been suggested that a service book be kept in each school, and the Tanager write his remarks concerning each teacher at least twice during each school year, and these remarks be read before the Mission in in-

nual Meeting. This would keep a definite and permanent record of each teacher and would furnish evidence for both the teacher and the Mission in case of requests, transfers, dismissals or appeals.

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Lelper. To are accused of treating the Indian Government official with a great deal more deference and being more polite to him, even though he be a man of inferior education, then we are to our Indian Christian co-worker - a case of familiarity breeding contempt. I think this is due to a misunderstanding, but let us do all in our power to correct it by being very careful and considerate in dealing with our fellow-workers. The educated Indian Christian resents being classified as "Mindustani Bhai log".

I know of but one remedy for this perplexing question and that is the golden rule, together with ruch of forbearance and patience on both sides.

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A.P. Hission, Budhiana, India.

Ath Folynogy, 1910.

Robert D. Speer, Dag.,

How Touge.

Door I'm Spoor:

The request made by the Board for information as to "what steps were being tolder, and what further steps should be token in order to replace non-Christian teachers," was referred to me by the last irrual Lecting of the Junjab Mission for reply. Four latest letter has asked for information on four specific points, and the form of my report has been determined by those questions.

"I. How very Christian and non-Christian toachers are now exployed in the different classes of Girls' Schools. Schools for Christians, and Hindu and Tokarandan Schools?"

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From those statistics it will be seen that there is substantially the same proper ion of Christian and non-Christian topolors that existed at the time of Dr. Thorry's special report as President of the Mission for the year 1907-00.

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Christians with Christian tosohors?" and "If the additional money were available, could the change be made irrediately? If not, how rapidly could it be made?"

Those two questions must be considered together, for, underlying both, there is the one question of supply and descend.

In 1907 the Emjab Covernment issued a "Decister of Tualified Teachers," corrected up to March Sist, 1986. These registered are all the sen and worm in the Funjab who are Departmentally Inalified, i.e., who have contificates and imply of whom have been trained as well. There are in this Decister the names of 4417 such teachers, of when 40 are Christians - 29 hon and 11 vomen. Of these 1 women was employed in an Islamia School for Girls and the other 10 in Mission Girls' Lebools. Of the non-1 was Meadanator of an Islamia School, and 2 were headanators of Covernment Johools; 14 were headanators of Mission Tebools. Of the 29 man, 19 had contificates that qualified them for headanatorahips, 9 had Junior Angle-Vernacular Contificates, and 1 had a Junior Vernacular Contificate.

Of the women, 5 were J.A.V.'s, 5 were S.V's, and 3 were J.V.'s.

I have quoted from the list published in 1907, as no other list has been published since, and as there has been no restorial increase in the number of Christian teachers since that time. The situation now is substantially as it was then.

This investigation of the Register discloses the fact that the most of the Christian teachers (men) have propored themselves for work in the Righ and Middle Departments, and not for work in the Primary Department, though the course

[.] Not 58 as given in my report to the Armal Meeting.

course of the latter covers five years of a child's school life. In view of these facts, the inalequecy of the present supply of tenchors to meet the demands of the Electon Schools is painfully apparent.

It is true that there are good direction togethers who are neither trained nor cortified, but they are not sufficiently minerous to supply the places that we carnot fill with 'qualified' rea. The truth is that a cortified man, especially if he be trained as well, is worth so much more to the school and to himself that non of force and of embition will, as a rule, secure the cortificate and perhaps the training also. To Christian young an who has ability, character will emergy is likely to fail to secure the help he may med to enable him to rise to the limit of his natural qualifications, so strongly do missionaries sympethics with and so freely do they give help to such persons.

The consequence is that, ordinarily, these who do not so qualify themselves for the higher departments are inferior non. A second consequence is that the best primary teachers available to-day are non-Christians, - either those who had the ability to rise, but who had no one to live then the needed help, or more highly qualified non with other sources of known, who are willing to teach in their own how towns for a small salary, which practically adds just so such each to the funds of the joint-family.

Yet, even with these, there is a secretty of high class teachers in that important department because it is a common thought what to teach little children is beseath the dignity of a young run of parts.

It is reported that the teacher's profession is popular enoug the Christians of Southern India, but it must be admitted that it lacks attractiveness to the Christian young non of the Amjab. In the past, and to some extent in the present, the Christian teachers in the Province of greatest repute have Bengalinance.

The question at once arises, "May is it that this profession is not more popular? Is it due to a dislike for Dission amployment? The difficulty does not seem to lie in that direction, for the Government Educational Department is as

is as open to them as to non-Shristians, yet of the 29 Departmentally qualified the only two are in Government service, notwithstending its various lines of well paid went with a penalon at the end of the service.

of the young non the would otherwise naturally take their places in the results of Christian teachers. The number so employed proves this beyond all questions that they prefer engaging in this work to propaging themselves for more lucrative work in (so the Govern ent) Dimentional Department, is not easy to enswer.

not studied so far as their fellows in Covernment offices, or have been less successful than they in passing the required exerimations, who find positions in the Callway where there is fair pay to begin with, and some respect of promotion, ospecially if they reterorphose thereelves into Durasimus, who are more highly paid in that service them those of unnimed Inlian birth.

and discussions and interviews to the routine of the technology with his addresses

in Government or -ission theoretical work. Lorsover, if the 29 certificated non wors to be placed in the single school at Arbela City, that now has 5 Christians and 24 non-Christian teachers, it is to be apprehended that not only would there be a lack of an proposed for the Trinery Department, but there would not be anough of them a fficiently worsed in Criental Learning to enable them to teach all the required subjects in the higher departments. It is much easier to find Christian teachers who are strong in arrival and in Testern Learning them in Oriental subjects. They take scenty interest in the latter.

The great question them, is how to induce Christian young run in sufficient numbers to qualify themselves to fill positions in all departments of school work, and to teach all the required subjects.

Will money, if it be available, secure sufficient Christian teachers

of the right starp? If so, how much more of an increase to present salaries will have to be made? How much would be required to induce desirable young men to qualify themselves for the Frimmy Department? Would they be willing to teach in it for something less than they would receive in the Hiddle or high Department? Or would they ask for more to compensate them for the less of honor? I am not able to suggest an ensuer with confidence.

teacher as a means of popularizing the profession, it must be recordered that while non-Christian teachers are sematemed to see their Christian follow teachers drawing higher salaries in hission tobools proportionately than thermalves, yet a very greatly increased difference would break disantisfaction every them (and we cannot yet dispense with the services of all of them), throw suspicion on the notives of the Christians (capacially on such as are recent converts) stir up antagonism, and, on the other hand, give the Christian teachers such a sense of their own in orderes as would to them good. But he have not entering direct Christian said as to viry more Indian Christian students are not entering direct Christian callings may be appeared reached mosted here;

This out of ten Christian inisters, whose children are stadying in schools and colleges, are to-key planning to get them into some secular employment. I personally know several Christian ministers who are looking forward to seeing their sons and grandsons in some honourable public office. If persons have no love for the work they do, where is, then, the hope of getting their children into it? This may be remedied by offering handsons salaries and empling educated young non to initate the lestern style of living, but we drawn to the yoke on such conditions are not the non-India needs." Also, "Do not promise more pay, better living, authority and honour."

It may be noted that in the Sielimte (U. .) Mission, "in order to meet the need in the schools for Christian non," they have brought out some short-term (5 years) non from America for the Righ School work. They have also taken action to bring out a regular missionary to take the place of the needbacter in

one of the schools as an experiment. This will give two missioneries, one to look after the Bible teachers and the evengelistic west, and the other to have charge of the staff.

deserves consideration, at least in the case of Dearding Schools for Christian Boys, namely, the employment of trained Indian Christian weren as teachers.

Such a policy, if it should be adorted, would almost certainly result in securing a sufficient number of qualified teachers in the near future. But, if it should be adopted, other serious questions would arise. To must from a private letter from the Principal of the Debra Deem Ciris, High School:

have we've to cohors in the Trinery Department, if you can seems the right kind.

In order to make it a success it would be recessary, I think, to seems teachers of experience and of strong character. This would mean a higher salary than you probably pay for this part now. I would not expect success with teachers of lower grade than those who work for us for Rs. 10 or Rs. 50 per month. And, as they would probably prefer work in Girls' Tobool, you would have to offer more to make the post attractive.

consider. This will be an additional difficulty. Even with such teachers as
I have suggested, your big boys and young restors would be liable to rule trouble,
and without the most constant and careful supervision, scendals would be liable
to arise at times. Such arrangements give opportunities for validious persons
to create trouble, even when the parties are most judicious. And it would not be
surprising if such teachers were not always as judicious as might be desirable.
Those things will all require careful consideration in such a plan.

A rors ideal plan might be to have the departments completely separate in different buildings, with an experienced (not enug) lady superintendent, or perhaps Headmistress for the Trivery Department with a staff of lower teachers. Those teachers would thus be able to form a little community of their own without

intendence of the rincipal of the higher department."

The writer of this report does not hold out the premise of a speedy supply of all the teachers we need and so ruch desire, because he has not been able to discover sufficient growth to justify him in rating such a premise. But in order to work toward the policy of none but Christian teachers in Christian schools, the following suggestions are mad that are not only practicable, but are also, more or less, in practice.

1. Hold fast to the ideal in spite of the impossibility of its irrediate realisation.

2. Lake the profession of teaching as attractive to Christian young men as possible, having due regard for other interests. (See the action of the Punjab Mission, Minutes of 1909, page 58 and Appendix in The Tension Finn for Christian Schoolmarters, which probably mosts present needs and opens the way to meet the needs of the future.)

5. Lot all missioneries urgo on suitable young non as there is opportunity the claims of the terchor's profession, miding use of the missionery motive. As there is a velopment of the evangulatic spirit in the Christian Funch, this appeal will increasingly grip the democionees of young ron.

A. In the reantise, until there are Christian teachers in the desired numbers, the influence of the dissionary in each school should be rade as strong as possible, and the schools themselves should be kept up to the highest level of the Aided Schools. For, whatever estimate there may be in schools staffed at they now are with so many non-Christians, they constitute the greatest accupited Missions now have (medical work not accepted) to keep in touch with, and to influence the highest castes, and the rapidly increasing educated community. And it is to be remembered that opportunities for influencing these important communities have been diminished by the benevolent institutions that have been established both by the Government and by the sections of the Indian communities that are feeling the

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missionary agencies ? Are they, without exception, superior to the non-Christian teachers towards the realization of the end for which the Dission Schools exist, nearly, the development of the Christian faith and Christian character?"

Yes' to this question, as it would be pratifying to its supportors - if they had the faith to believe such an enswer. Unfortunately, human nature here is no better than at home, and Hinduian and Loharmodenian have not developed better material for Christian method them past as have in their own fields even in a very imperfect Christopiem. Here, as well as there, and differ in values of every kind.

In addition to this it is to be received that in India the nume "Christians" tells of a place in an Indian Jerrunity rather than of personal faith and spiritual life. In the indian sense, all the preductor of Frinceton, Tale and Harvard are Christians, but it would be hard to set all their graduates to work in Indian schools and to give an unqualified "You" to a question as to the missionary value of their presence.

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As an aside, I may say that the indien Chris ian Meadmasters find that many Christian masters are more restive under necessary control, more critical, and more ready to make much of their real rights and imaginary wrongs than their mon-Christian brothram.

pot who are to such an extent in sympathy with Christian ideas and ideals that they are recknowd not as hinderers but as helpers. Some of them claim to be Christians by conviction, and to be controlled by Christian motives, while unable to bring themselves to receive buytism and to face the consequent persecution. Too much weight

noed not be given to their statements, but there are snow than some who are neither against us nor our hard.

the Christian teachers as a class are invaluable. Some of them have characters of such Cristian beauty that their non-Christian neighbors often speak of them as "angels." And even arong those whom we often find unsatisfactory to a degree, there are some who emert a positive Christian influence that is surprising. So valuable are Christian teachers as a class, that without them we should not think of attempting to carry on our educational work. So wish to have just as many worthy Christian emsters as possible, and we intend to keep moving on as fast as possible toward the realisation of the ideal we have set before us, "Tweny teacher in every hission Johool a Christian."

Sincerely yours.

(Signed) T. .. Fife.

LURACT TROM MR. SPIR'S LABOR R AND UNIAD MICHION, - December 23rd, 1909.

forwarded a paper which he read at the North India Mission Meeting on the subject. It is an excellent paper, but I think the Board will wish some further information on such specific questions as (1) Now rany Christian and non-Christian teachers are now employed in the different classes of schools. - Cirls' chools. Schools for Christians, and Mindu and Moharmedan Schools? (2) Now much would it cost to replace the non-Christian teachers with Christian teachers? (5) If the additional money necessary were available, could the change be made invadiately, and if not, how rapidly could it be made? And (4) Are the present Christian teachers invaluably helpful missionary agencies? For they, without exception, superior to the non-Christian teachers toward the realization of the ends for which the Mission Schools exist, - namely, the development of Christian faith and Christian character?

A.P. Mission, Ludhiana, India. 24th Fobruary, 1910.

Robert E. Spoer, Esq.,

New York.

Dear Mr. Spoor:

being town, and what further steps should be taken in order to replace non-Christian teachers," was referred to no by the last immal Lecting of the Punjab Mission for reply. Your latest letter has asked for information on for specific points, and the form of my report has been determined by those questions.

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BOYS' BOANDING SCHOOLS. Teacher	ars, Christian Ion-Ciariotian
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^{*} Not 38 as given in my report to the Annual Meeting.

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QUESTION IV. "Are the present Christian teachers invaluably helpful missionary agencies? Are they, without exception, superior to the non-Christian teachers towards the realization of the end for which the Lission Schools exist, namely, the development of the Christian faith and Christian character?"

It would be gratifying to the Lissian to be able to give an unqualified 'Yes' to this question, as it would be gratifying to its supporters - if they had the faith to believe such an answer. Unfortunately, human nature here is no better them at home, and Hinduism and Lohermodenism have not developed better material for Christian rephood them past we have in their own fields even in a very imperfect Christendom. Here, as well as there, non differ in values of every kind.

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who apply for positions as masters, there is nevertheless need of testing and selection. In my opinion, an unworthy Christian teacher is less desirable than an unworthy non-Christian, - though we do not advertise for either.

As an aside, I may say that the Indian Chris ian Headmasters find that many Christian masters are more restive under necessary control, more critical, and more ready to make much of their real rights and imaginery wrongs than their non-Christian brothren.

There are also teachers in the Mission Schools who have not been buptized, yet who are to such an extent in sympathy with Christian ideas and ideals that they are reckoned not as hinderers but as helpers. Some of them claim to be Christians by conviction, and to be controlled by Christian motives, while unable to bring themselves to receive beptism and to face the consequent persecution. Too much weight

not not be given to their statements, but there are smong them some who are neither against us nor our Lord.

the Christian teachers as a class are invaluable. Some of them have characters of such C ristian beauty that their non-Christian neighbors often speak of them as "angels." And even among those whom we often find unsatisfactory to a degree, there are some who exart a positive Christian influence that is surprising. So valuable are Christian teachers as a class, that without them we should not think of attempting to carry on our educational work. It wish to have just as many worthy Christian masters as possible, and we intend to keep moving on as fast as possible toward the realization of the ideal we have set before us, "Every teacher in every hission School a Christian."

Sincerely yours,

(Signed)Fife.

Mainpurie, U.P., India.

April 13th, 1910.

My dear Mr. Speer;

In your letter of December 24rd, 1909, you ask about Christian teachers in our Schools.

In our Boys' Schools for Christian and Non-Christian boys, 80 teachers are employed;

Name of school	Gradueses Christians Non-C.		Sophomore Christians Non-C.		High School Christians Hon-C.		Lower C. Non-C.	
Furrukhabad Allahabad Mainpuri Katra, Middle	1 2 2	7 1	1 2	2	4 1 1	5 2	5 3 1 2	8 15 7 6
TOTAL	5	8	3	3	6	7	11	36

The Rev. Geo. B. Rulach, Headmaster of the Furrukhabad High School, while not a graduate, has been the Headmaster of that school for twenty-six years, and his education is better than that of the ordinary graduate of India.

Of the 36 non-Christian teachers classified under Lower than High School graduates, 14 of them are Pandits and Maulvis.

In our Etah school for Christian boys, 8 teachers are employed, of whom 7 are Christians. None have passed academic examinations.

In a total of 88 teachers employed in these Boys' Schools, 34 are Christians. This does not account the foreign missionaries who usually open the schools with religious exercises, and teach the Bible in some of the classes.

In Mary Wanamaker Girls' High School 3 non-Christian teachers are employed, a pandit, a maulvi and a toacher of mathematics. All other teachers are Christians.

In Rakha, Etah, Furrukhabad, and Jhansi Girls' Schools, all of the teachers are Christians.

At present it is impossible to get Christian Pandits and Maulvis. They might be trained, but would cost three or four times what we now pay non-Christian Pandits and Maulvis.

Most of the other pesitions in our schools now filled by non-Christian teachers could be filled by Christians within a few years at about double the pay we now give to the non-Christians; but Government is raising the standard and we shall very soon have to pay more for non-Christian teachers than we now do. Then there would not be quite such a difference between the pay of a Christian and a non-Christian.

During this year we have added 8 Christian teachers in our Boys' High Schools, 4 of those came from other Mission Schools.

As to the value of the Christian teachers please see my paper on that

subject, and read before our last Annual Meeting. Some are not strong characters, and you have put your question in very strong language, - "Are the Christian teachers without exception superior to the non-Christian teachers towards the realization of the development of Christian faith and Christian character?" As a rule they certainly are. The present Christian teachers are invaluably helpful missionarys agencies.

There are 187 orphans in our schools; - In Etah 18, Rakha 62, and Barhpur 107. Of these 103 are of the 1896-1900 famines; 1 in Etah, 42 in Rakha, and 60 in Barhpur.

In these three schools there are 79 other Christian children whose parents pay something towards their support. In Rakha last year there were 69 who were not on the "Famine Fund List." 20 of them are orphans. The other 49 brought into the school 149 rupees. That is about one dollar each. This shows that se far as support goes, all are practically on the Mission. In Stah there are about 30 such children and in Barhpur 15. In these schools, of the 94 who have parents, but 8 pay the full cost of their board and clothes while in school.

Of the girls who have gone out of Rakha since 1900, fifty have married. The most of these have married Christian preachers and teachers. 57 have died, 6 are nurses, 2 are teachers, 8 have been lost track of, and 42 are still in school. Of the boys who have gone out, 2 are ordained ministers, 1 has just completed the seminary course of study, 2 are reading in the seminary, 1 is reading in the Central Training School, 4 are village teachers, 2 are carpenters, 1 a blacksmith, 5 are domestic servants, 1 a farmer, 1 a clerk in the Railway, 2 are working in mills. The others have died or been lost track of. (Because of Mr. Gillam's breakdown and Mr. Smith being in America, I was unable to secure further information regarding the boys.)

We are unable to answer the question as to how much longer support will be required for those still in our care. About a dozen of the girls are stupid or half-witted. Their minds were evidently affected by their sufferings. They are not fit to be married. They cannot look after themselves and lead clean lives. We cannot turn them out to lives of shame. Social charity does not provide for such cases.

We calculate that the ordinary orphan will have to be supported until he or she reaches the age of eighteen. For years \$15. has been looked upon as the amount required to support an orphan. The actual cost now is about \$200 per year for each child.

All managers of orphanages and schools where orphans are, have been asked to write the donors to continue the support of these children. We cannot dismiss faithful Mission workers any more than we can send home missionaries, in order to care for these orphans. If we are forced to choose between getting rid of orphan children and the dismissing of mission workers, we shall have to ask Government to take over the orphans; but this would likely mean their being sent to Arya or Hohammedan orphanages. We therefore beg that the Church in America do not let this necessity come upon us.

Those orphans who have come into our schools since 1900 are as real orphans as those who came during famine, and have a very great advantage over the famine orphans in not having had their constitutions weakened through starvation. We therefore beg that no distinction be made between these little ones whom God has entrusted to our care, but that all be provided for.

On the subject of annuities for Christian teachers, please consult Dr. Dwing when he reaches New York.

Regarding salaries of missionaries, I fear my paper was not clear, or else

you did not get the meaning of the paper clearly in mind before you wro.te your letter. There is a difference between "native work" and "work on the field." I showed in my paper that in recent years we were putting into "work on the field" about \$11. per month for each family. These items all come under this head, - keep of horse, keep of bicycle, keep of watchmen, travel to acclesiastical maetings, a much reduced "Hill travel" allowance. That is, our allowance now is less than it used to be. These we have voluntarily cut out of the estimates to enable us to keep the "work on the field" going.

The the "Income Tax" should be taken account of here, too. So it is the opinion of the Executive Committee that the salary of the married missionary should be \$1200. a year. This increase would only help to meet the items I have spoken of, and would not cover the added cost of living because of higher prices of food and clothes, and the higher wages of servants.

It seems to us that this would be the better way to meet the situation than to go back to the old way of charging the list of items to public or Mission charges. This would mean a proportionate increase, too, in the salaries of the unmarried missionaries.

(Signed) William T. Mitchell,

For the Executive Committee Of the North India lission.

Molemurio, U.P., India.

April 13th, 1910.

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In your letter of December 24rd, 1909, you ask about Christian teachers in our Schools.

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Furruldubed	1			2		5	5	8
Allahabad	#% 60	77	2.		<u> </u>	5	1,3	15
Mainmi	2	2	2	7.	1		1	7
Estre, Middle	emps for a reflectioned to Good of Line Trinkling	dis astronymus and historymostrates are such	2886 4 Thombs, which increase as all tolks als tipe which it height is club. Evantum	emproppe find hije detroorder adhipsisseling beginde noord opposi	alama del semi est en en en energet lignesten, establishemente	indanggannegu 464ng Jupusqi-dd 4 i dd 45 yst	E-S	and the state of t
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(Jigned) William T. Mitchell,

For the Executive Countities of the Earth India -ission-

TICL PROBLEM LOCALLY AS MAINTURE AND OUR IN DS.

班班班班

Twolve years ago the estimate for repairs was Ds. 500. For eleven years it has been but Rs. 350. To have as many buildings new as those were twolvo years ago, but now most of our buildings are covered with tiles. Rs. 1500. would emable us to got all of the buildings in such shape that Rs. 100 por year could be saved in repair estimate. We have just added six class room to the High School without calling on the Board for help. We shall require a room in which drawing would be tought and an office. The money at our disposal would not build those. We want as good a High School as any in our circle. Do note t is possible we require these mens. The root of the furniture has been in use for the past twenty-five years. And some of the benches, most of the teachers, tables, on a nearly all of the teachers' chairs are past being respectable. There the new rooms require humishing throughout. That meens tubies and chairs for tecchors. desir for students, supposeds and conte-tables for the seionee rooms, and apparatus for the study of physics and chomistry. Those will all cost at least Ro.2000. o ast you for Rs. 1000, and would then be oble to get Rs. 1000 from Government. There seem to be a desire on the part of some at home to som our schools with Unrighten teachers. I as not heartily in appetity with this desire, and an vorting towards that and. It is very difficult for our Unistina teachers to ront suitable houses in places where they am live and howe necessary freedom, and from whore their familes may be able to attend Church services.

It is the conviction of all expand in this vor: that if we are over to have Christian trachers who will stay with us, that we must supply them with houses to live in. This is cuite as men to our adventage as it is to theirs. We get into closer which with them and their families. Their infl ence in the Christian correctity is greater than they live in that so thatily. From land that they have the house in which they live so long as they do their work satisfactory and pay the rout, if the house below s to the liveton. Then in all of our schools out hore a hostel or nostels are most desirable. Then those are secured to becomes a enttor of vital importance that the Jaristian teachers' bones be very close to the hostels, so that teachers may be at the hostels at any time and so that students may at any time consult their tenchers. Ve now have six Christian tenders in our school, and only one lasion house. To require at once your more houses, and should have two more within two years. To build thuse, As. 9000 is required. To are asking for As. 6000 for hostels. If this is available we hope within two yours to put up hostels worth throse that amount. Residents of the district have already subscribed ever Rs. 5000 for this purpose, and I fully expect them to give As. 5000. Government will alleget urely give us on much as we give. In these hostels we would have accormodations for Christian boys and for non-Christians. . Ith a strong corps of Christian backbors living by the very side of these boys. we should do a work that we ld show usresults more quickly in developing Christian faith and Christian character than we have been able to do with the present notheds. ir. Loverance gave us remay to buy land for just such work when he was here, and Covernment is acquiring twelve and a half seres for us. This land lies just between the Miss n compound and our Migh corol. Hen we got our Christian touchers' houses and the hostel, we shall have one of the best equipped and most ideally cituated schools for Christian west in all of North -ndie. To have in our compound about 200 people the year around. That means non, women, and children. many contagious discusos as we have in India, and with the carolessness of the people. To require a room separate from other houses where a family or person could be segregated from others. This is primarily needed for training school students. We ask only for four hundred reposs for this. You will notice that we have asked for Rs. 4500 in some of our districts to build a house for Indian graduate evergolists. In Chikohabad we have a house that is located where we should have s ch a femily. The manni

it requires one nove reen and some other miner changes to rate it suitable, and for Rs. 750 those changes can be made. Jome of us feel that this is a phase of our wont that now needs pushing. Hero, again, a confortable house in a suitable place is messeary if we are to appeal to men to take up his vert. In our district work, it is very difficult for up to got houses for our propeher-teachers to live in. Sepple promise houses, then on the slightest protect tene then been and beave the teacher without a house. It this report I have three families without a house. I have had to take them out of the village because houses were not evailable. This year one of the principal cames of our own-runding our activates was our attempts to make suitable arrangoments for that class of various. To very ruch mod the six houses asked for. These houses would not only furnish a house for the teacher, but would be the charch and school for the Christian corranity where located. For those we ask 120% to can amply roof houses for our propolars, but sometimes it is difficult, and in some places it is men bottor to have our own house. In John Porra very with varies one or two sale lines in his district writ, and we wriden for Dr. 750 for files juny so. o are esting for a total of is. 21,600. or 7200. If given this arount, and the all the stable to get mount 36000. From Covernment and from localsubscri tions, and would from be equipped for real y good works

Warch 16, 1911

My dear Speer:

I have written to you today in bahalf of the Tracative Committee, replying to your letter of Dag. 18th. That letter must go to the members of the Trecutive Committee, and so cannot get off by There will probab y be corrections and additions made. this mail. But as time is pressing, I am taking the liberty of sanding to you by this mail a copy of what I have written. It is, of course, as it stands only my own. As a letter from the Cormittee it will be sent to you later on.

In that letter I have not attempted to say anything further on the question of Christian teachers for our schools, as this has been dealt ith by the Mission. But I want to add something on my own account. I view the matter with synathy, but grave apprehension (1) The pressing of the employment of Christian teachers unduly rust result in our offering higher selaries than other missions can offer, and so robbing them of their teachers, thus injuring their werk for the sake of our own.

(2) The alternative, "Christian teachers, or none", "ith schools to keep up, meens on meing what we can get and at famoy prives. Unworthy men are sure to get in. Discord, strift omong toachers, and inefficient work in our schools must result.

(F) The proportion of any community laving the training and gifts needed for a teacher, is small. We would be required to get Christian teachers for our schools beyon' the sup y.

(4) I presure in every school, whether American or Indian a part f the teachers are "hirelings", not "shopherds", he work sinply for their salaries. The principal is happy indeed who can get even helf his start to be men or women working for the caildren, And as for two rest of the staff, one can but look on them as "hawers of wood and drawers of waters, and it does not matter much shether such men are Christians or Hindoos, provided only that they be not antago-This we can and must look after.

(5) The Board looks at this matter as a question as to policy or method. We are thinking of our boys. Hora they are, committed to us by arents, ho, it is true, to not want them baptised, but who do want them to grow up to be good men. They send them to us because they know they get good woral and religious training that will wake better men of them. I know something of the anxieties of the errents, and the dengers that beset the boys daily. God gives us the chance to

help them. Trick wromething

The Board says, you can do this work better with only Christian teachers than with part non-Christian. Which is true, provided the Christians are the right kind of men. But, says the Board, as the ideal school is one manned with by Christian teachers, we will not give funds for any other. And so, because we cannot do our work tar thase boysvandyforvourchord whowants themrey under ideal conditions, our hand is stayed from the work for these boys and for our Lord who wants them, which we could do. And the boys must pass by us to schools starfed wholly by Hindus and Mohammedans. And these are boys whom we know by name, whom we meet each day with longing for their deliverance from the evil and sorrow that are almost sure to close in about their livesboys now, bright, happy and open to good impressions. Their morning I have them stand while we read from the Bible, I have some illustration

and black-board evercies, then prayer, during which every boy love his head reverently, and Johns seriously in the Amen (no christian boys which I trank God for every day for lite, would have to be close bosain our pound has board of defects in it. They have not heard of half of the defects which we know, but they do not know time and in it either. I imagine I could give wore joints affect our a nectional ork tion any member of our Board, and yet I believe in it, and love it, and a realy to spend my strangth in it (iving as I do almost the whole of the sele of hours to it). 'a went more Ciristian teachers, as do you, cut we also much to miar o our work " r the boys of Inita, not

to contract it.

(0) I rould omphasian the fact that the massionary educational work in India, which is negotily acknowledged, as judged by its fruits, to occupy a first place in dissionary offerts, has been done by mission remools as they are and have been, and not by mission schoole as it is proposed to construct they by the power to starve. The Westdent at Cwallor, a ran higher still now in the olitical service, told we that he counted the work done by our mission schools the best work of dosions in India, basing his judgment on the character of the can intined in our schools, as a magred with that of those trained in Coverament You know how abundant eyon testinonies are. I for one econot contrad ? r mission esh ois as if their mest had been a fallure, and we must repentantly reor anise them. Let us by all mans improve town ly Christianizing the teaching statte, but let it be done in a negliby, normal way, not under expanse of entitle off of entitles.

(T) T confess I coal comiliated y the attitude of too Board. Are we indifferent to the fruits of our work? It not the words, Tatablish that the wor sort are cands unemmer, we was the despest payers of our hearts? If the Board is convinced of a botter way of deing this work, and one that is practiceals, can it not trust us to ado t its plans as fast as we can, lithout using the money pressure? The fin of more divisition together is not a nove, one, "he have at mys country ther, a se the orristien committy is margin, the mistillment of

the wish is theonie three lere by notable.

I told that if two facts in hapt in which, "test were mission cornais have accompilated to Table with the otoffs been any had, and second our own desire to make then increasingly a fiction as overgraticial a one ins, the popularity papers of the mittings that this financial pressure is needless, and that they can trust us to with for the ends they desire those diquest pressure from home. We orm beling is that with a non-anthronistic apare, the principal and headmaster with one or two godis t mehors can fill the achoni wit' a Chrisvian spirit, making it thoroughly christian in its influence. Typicla-Biscopis echool in Rashmir shows wime is obsaible.

You isk me whether, First, I think there is ground for tho feeling that the total Christianizing of our traching staffe is not desired ist parents coase to so d their citidren, and fees be lost? I do not think the fees the the important rector with any of us. or course the presence of mupils is essential to the being of a sphool. I doubt not that the number of pu tis would fail off. But if we hav efficient teachers the numbers would soon be restored. We have a prost, asset in the good will towards, and ennfidence in, russion schools, commenty found among the people. The real danger lies in our being forced to take inefficient teachers, just because we must have Christians - and then we shall certainly lose our pupils.

You set, ements, whether "i" our schools not mly alled at the conversion of the boys, but attained their end, could the schools be maintained?" If by conversion is meant baptism, I do not doubt that Proquent baptism of pupils would scatter a school. But I do not think it would be right to baptise minors dithout the consent of their paents. If by conversion is trant a lev hort and a faith in Christ, then I do not think the attendance sould softer much by suc conversion of the boys, f r most Hindney are indifferent to believe, so long as social austomy so a not broken. Yet o'ms arents would withdraw their boys because of changing beliefs. Still, we do not hesitate to teach every sy the thin s that expose halse beliefs, and to ur a the obedience of Christ.

II. Tow a few mords as to my own school: I am grad to say that it has been possible for me to get Coristian teachers for the most part. Of the seven of us who teach in the school, six are dirictions. Our best torcher, hale Shiam bal, a Kaiyasth, was baptised, to other with his bright little boy of traive, in the Sipri Church on Sunday before last. I have been peculiarly fortunate in starting up school, to jot amost all digisation toronars. But I must compass that two or these are not satisfactory. I have togoth been the head-mester, but this ties me to the school in a my that heads we fro giving our district for as much attention as I dah. I now have the opportunity to secure the gervice of Wr. J. Campiell ichson, a Burseian of experionce and ability, as head-mater. We is in the prime of life, and has the present a private school here in Sipri Basar, but to would profor workin is the Mission School. He has worked with as in our Signi Cource, is ready to take the Juglis: services for me when I have to be array, and is superintendent of our English Sunday School. I have of-fered him Rs. 100. a mouth, but he has not get accepted it. Twon if he does so, I shall soon have to increase the salary to Rs. 115, with the problem of further increase next year. He was getting 150, as the head-master of a Scotch Preseyterian ission Second, and ave great satisfaction.

'ay I to ahead and billed up by school as the ey is aponing Unless I curtail other work, it will man an addition of us, 1000 a

year to the Jhansi Estimates.

Mr. Dickson is anxious to tegin a Training Clas for Christian teachers in connection with our school. He is well litted for the work. But this would require money for scholarships for parties. The Mission estimated As. 150, a y ar each for such scholarships. Carry marks the Missto gestinated Printle acycar. We could very probably secure six young men. But a request for this, will, I presume, we to go to you through the Mission.

I also have the opportunity to secure the services of Tr. A. Thorson, who was with me for a for works at one time. He is a good teacher and an accollant disciplinarian. We is an Indian Christian. We wants to work in our Training Class for Village work rs, and as an Evangelist. We would accept a salary of Rs. 50. a north I teink. It the estimates in Column 4 mrs sanctioned, I can get him on them, pro-

vided the Board rives no Mr. Dickson as an extra.

We secured last Auturn f r our Girls School a remarkably valuable voman, both in ability as a teacher and in chara ter. Trs. M. Chaw, a Bongali Christian. Both my wife and I ere delighted to have such a momen in charge of the school, and in our Christian ormunity. But she lift us a month ago, as she had two grown loys in easily worth Rs. 100. In the market- if one may speak thus. We are sorry indeed to have lost her.

to here you come.

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That you for your personal letters, which are always much appreciated. It shall be nost glad if the proposal that you come out to India is carried into effect. There one of as rould be rejoi ed

Affectionstory yours,

(24: 3) Hollie, kolebut.

Warch 16, 1911

My dear Speer:

I have written to you today in behalf of the Trecutive Committee, replying to your letter of Dec. 18th. That letter must go to the members of the Tecutive Committee, and so cannot get off by this mail. There will probab y be corrections and additions made. But as time is pressing, I am taking the liberty of sending to you by this mail a copy of what I have written. It is, of course, as it stands only my orm. As a letter from the Cormittee it will be sent to you later on.

In that letter I have not attempted to say anything 'urthe on the quistion of Christian trachers for our schools, as this has been dealt ith by the Mission. But I want to add somethin, on my own account. I view the matter with sympathy, wit grove approbansion (1) The pressing of the employment of Ciristian teachers unduly , wast result in our offering higher seleries than other dissions can offer, and so robbing them of their trachers, thus injuring their ork for tio sake of our own.

(2) The alternative, "Christian teachers, or none", with schools to kan up, mans on a ing what we can sat and at fancy prives. Unworthy men are sure to get in. Discord, strike come teachers, and inefficient work is our schools must result.

(5) The proportion of any community vaving the training and gifts needed for a teacher, is small. We would be required to get

Christian trachers for our schools beyond the sum y.

(4) I presu o in overy school, whether American or Indian a part f the teachers are "hirelin's", not "shonnerds", the work sinply for their salaries. The principal is happy indeed we can get even helf his sterf to be men or woman working for the children. And as for the rest of the staff, one can but look on them as "howers of wood and dravers of water", and it does not matter much whether such men are Christians or Hindoos, provided only that they be not entago-nistic. This we can end must look after.

(5) The Roard looms at this matter as a question os to policy or method. To are thinking of our boys. Home they are, committed to us by arents, ho, it is true, o not want them baptised, but who do want them to grow up to be good men. They send them to us because they know they get good woral and religious training that will make better can of them. I know something of the anxieties of the chance to

help then. Exknownamekhing The Board says, you can do this work better with only Christian teachers than with part non-Christian. Which is true, provided the Christians are the right kind of men. But, says the Board, as the ideal schoo is one manned with by Christian teachers, we will not give funds for any other. And so, because we cannot do our work for these beysvandyforvour hord who wants themen under ideal conditions, our hand is stayed from the work for these boys and for our Lord who wants them, which we could do. And the boys must pass by us to schools stagfed wholly by Hindus and Mohammedans. And these are boys whom we know by name, whom we meet each day with longing for their deliverance from the evil and sorrow that are almost sure to close in about their lives, boys now, bright, happy and open to good impressions. The orning I have them stand while we read from the Bible, I have some illustration

head reverently, and joins seriously in the Alen (he Christian boys head reverently, and joins seriously in the Alen (he Christian boys laving set the example) but all this work, which has energed me, and which I thank God for every day of my life, would have to be close because our Board has heard of defects in it. They have not heard of helf of the defects his we know. But they do not know the good in it either. I imagine I could give more points against our educational ork tian any member of our Board, and yet I believe in it, and love it, and as read to spend my strangth in it (iving as I do almost the whole of the sale of hours to it). To want more Christian teachers, as do you, but we also want to onlar a our work in the boys of India, not

(6) I would emphasize the 'act that the massionary educational work in India, which is usually acknowledged, as judged by its fruits, to occupy a first place in missionary efforts, has been done by mission rehools as they are and have been, and not by mission schools as it is proposed to construct them by the power to starve. The Resident at Gwalior, a can higher still now in the collitical service, told me that the counted the work done by our mission schools the best work of mishes counted the work done by our mission schools the best work of mishes aims in India, basing his judgment on the character of the men trained in our schools, as compared with that of those trained in Covernment schools. You know how abundant such testimonies are. I for one cannot contend it mission schools as if their rest had been a feilure, and we must repentantly reorganize them. Let us by all mans improve them by Christianizing the teaching staffs, but let it be done in a health; normal way, not under pressure of cutting off of supplies.

(7) I confess I feel emiliated y the attitude of the Board. Are we indifferent to the Truits of our work? Do not the words, "Establish that the world of our hearts? If the Board is convinced of a better way of doing this work, and one that is practicable, can it not trust us to adopt its plans as fast as we can, lithout using the money pressure? The idea of more Christian trachers is not a nove, one. The have all mys wanted the part of the part of the containing the money pressure?

the wish is becomin ore largely possible.

nission schools have a complished in India with the staffs they have an had, and second our own desire to make the increasingly a frictent as evangulating a entire, the Roard will perhaps faul with us that this financial pressure is redless, and that they can trust us to work for the ends they desire ithout inancial pressure from nome. We own bolish is that with a non-antalonistic staff, the principal and headnesser with one or two godly teachers can fill the school with a Christian spirit, making it theroughly Christian in its influence. Tyndalo-Biscoe's school in Kashmir shows that is possible.

Too ask me whather, First, I think there is ground for the feeling that the total Christianizing of our teaching staffa is not desired lost parents case to send their children, and fees be lost? I do not think the fees are the important betor with any of us. Of course the presence of pupils is essential to the being of a school. I doubt not that the number of pupils would fail off. But if we have a fficient teachers the numbers would soon be restored. We have a great asset in the good will towards, and canfidence in, mission schools, componly found among the people. The real danger lies in our leing forced to take inefficient teachers, just because we must have Christians - and then we shall certainly lose our pupils.

8

You ast, record, whither it our schools not only sixed at the conversion of the boys, but attained their end, could the schools be maintained?" If by conversion is meant baptism, I do not doubt that frequent baptism of pupils would scatter a school. But I do not think it would be right to baptise minors without the consent of toeir pasents. If by conversion is meant a new heart and a faith in Christ, then I do not think the attendance could suffer much by sac conversion of the boys, I r most Hindres are indifferent to beliefs, so long as social outloss a a not broken. Yet some arents would withdress their boys because of changing beliefs. Still, we do not hesitate to teach every sy toe thin a that expose false beliefs, and to ur a toe obedience of thrist.

II. Now a law words as to by own schol: I am ad to say that it has been possible for me to get Christian tracgers for the most part. Of the seven of us who teach in the school, six are Christians. Our best teacher, Lala Shiam Lal, a Kaiyasth, was baptised, to gether with his bright little boy of trolve, in the Sipri Church on Sanlay before last. I have been reculiarly fortunate in starting or achool, to get almost all deristian teachers. But I must confess that the of thes: "To not satisfactory. I have woolf been the head-master, but this ties me to the school in a my that income of from jiving our district yor as much attention as I dam. I now have the opportunity to secone the service of Mr. J. Campiell ickson, a Durasian of experiones and ability, as head-master. He is in the prime of life, and has at present a private school have in Sipri Basar, but we would profer torkin, it the Missi in School. He has worked with us in our Signi Church, is ready to take the Taglish services for to when I dove to be away, and is superintendent of our English Tunday Tuhool. I have offerred him Rr. 100. a mouth, but he has not yet accepted it. Twen if he does so, I shall soon have to increase the salary to Rs. 115, with the promise of further increase next year. He was getting 150, as the head-master of a Scotch Prosbytorian ission School, and gave great satisfaction.

ay I go ahead and build up by school as the say is opening? Unless I curtail other work, it will mean an addition of Es. 1300 a year to the Jhansi Estimates.

Tr. Dickson is anxious to begin a Training Class for Christian teachers in connection with our school. He is well ditted for the work. But this would require money for scholarships for our ils. The Mission estimated Rs. 150. a year each for such scholarships. Throughts The Wission estimated Rs. 150. a year each for such scholarships. Throughts The Wission estimated Rs. 150. a year each for such scholarships. Throughts is young men. But a request for this, will, I presume, a ve to go to you through the Mission.

A. Thomson, who was with we for a few works et one time. We in a good teacher and an excellent disciplinarian. He is an Indian Christian. He wants to work in our Training Class for Village work rs, and as an Evangelist. He would accept a salary of Rs. 50. a month I think. Is the estimates in Column 4 are sanctioned, I can get him on them, provided the Board gives me Mr. Dickson as an extra.

We secured last Autumn f r our Girls Cchool a remarkably valuable veman, both in ability as a tracher and in chara tor. Wrs. M. Shaw, a Bengali Christian. Both my wife and I ere delighted to have such a woman in charge of the school, and in our Christian community. But she left us a month ago, as she had two grown boys in school, and the salary we could give Rs. 70., was not enough. She was easily worth Rs. 100. in the market- if one may speak thus. We are sorry indeed to have lost her.

At the risk of wearving you with my long letter, I want to tell you that we have secured excellent easters for noth our City and Sipri churches. Mr. Masih Charan, who takes up the work in the city church, comes to us from the Subathu Church. He is a good man and a good preacher. Mr. Prabhu Las ("Servant of the Lord") is a man whose name really represents his life. He is a man of God, earnest and full of purpose to win and help men. He was brought up in the ".P.C. but was estranged by the assumption of the power to forgive sins by one of their missionaries. He left them some years ago, and has been working as an evangelist, dependent on voluntary contributions. He is much honoured and liked by the people of the Sipri Church. The work there is progressing well, and is most cheering on the whole.

Thenk you for your personal litters, which are always much appreciated. We shall be most glad if the proposal that you come out

to India is carried into effect. Tvery one of us rould be rejoiced

to have you come.

Affection tory yours,

(Signer) Henry Forman.

Ju: y 24th, 1911. Lr. Lai. Severance, 430 Nie Ardade, Clevel and, U.IO. My wear -r. Soverence: I think you will be interested in the following quotation from the -inules of the Called a ethic of the Yorth India Mission, Mor Slat-June 2nd: A paper by Dr. Lucas regarding the policy of Christian teachers for High Schools was ado ted and ordered printed in the limites, a follows; In reference to the action of the Board of Jan. 10, 1911, that "no appropriations for school buildings in India under the Tennedy Bequest should be available for the use of the massions until, in case of boildings for schools already in existence, three-fourths of the teachtags, and in ease of buildings for new schools, all the togothers are Caristians," we are for a recommideration of this action, as by its application our high-schools at Allahabad, burnishabad, and Mainpurie, and our Matra Middle School in Allahabad are debarred from receiving all from the Lennedy Dequest. None of whose schools can initial this condition at once or in the immediate future, and this for the reason that qualified Unrightian teachers cannot be obtained. If we offer ouch lacger salaries than other missions pay their Christian toachers, the result will be disastrons not only to our own schools, but it will force us into a meetition with the samegors of old and useful institutions of other missions. Already these missions are beginning to real some of the effects of this competition. -orsever, this large and sudden increase of the salaries of Christian teachers newly appointed will necessibate the increase of the selaries of Christin teadlers now on our staff, who are well pull of the present rates. Fore than this, it will effect injuriously our even elistic work. To carry out this policy, in diverse of ormal schools in which to train Thristian teachers pledged to our service, will lend to the employment in the lower classes four schools of on who are now on our evangelistic start, or are tooking forward to it. Not to weary you with other considerations, we wish to say, with all respect and approclation of your sympathy and help, that the enforcement of this condition at present or in the isme lete future must necessarily result in origining our schools. In our judgment these schools are splendid evangelistic agencies, and to close them would be to shut ourselves off from the opportunity of moulding the hearts and minds of thousands of boys and young mon. We accept heartily the policy of the Board with regard to the use of the Kennedy Bequest as outlined in the paper adopted by the Poerd on March 7th. That paper we adopt unanimously as expressing ur policy. We do this most heartily because of its breadth of vision and recognition as a part of our ork, to quote from the paper, "the work of raising up an educated Christian leadership, and changing by Christian education the reticual life, which we must win to our Lord." is we look over the whole India field and its Christian leadership today, te recognize the increasing gratitude to God that it has been largely through

Christian schools, manuad as they are today, that this Christian leadership has been won, and the national life of India has been uplifted and enlarged. Remembering this we ask you not to cripple this great agency by withholling funds or by lack of sympathy.

I return, berewith, the letter from Dr. Raing which you left in w

Rich Rind regard, I am

Vory ini Wilhily jours,

Inclosure.

Mot ted July 20th.